

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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## A SONG OF HOPE.

Back of the gloom—  
The bloom!  
Back of the strife—  
Sweet life.

And flowering meadows that glow and gleam  
Where the winds sing joy and the daisies dream,  
And the sunbeams color the quickening clod,  
And faith in the future and trust in God.

Back of the gloom—  
The bloom!  
Fronting the night—  
The light!  
Under the snows—  
The rose!

And the valleys sing joy to the misty hills,  
And the wild winds ripple it down the rills;  
And the far stars answer the song that swells  
With all the music of all the bells!  
Fronting the night—  
The light!

## PERSONAL AND PRACTICAL.

—State Missions, State Missions! Keep it before the people.

—Give State Missions the right of way for the next two Sundays.

—As we stated, we sent out statements to those of our subscribers who are in arrears. Many of them have responded. We thank them. But not all have done so. We hope that all will. Let us hear from you soon, please. We need the amounts due us to meet obligations, which have accrued during the long, hard summer.

—The *Western Recorder* recently told about a little boy who complained of the preacher preaching so long that it made him sleepy, and so loud that he couldn't sleep. We have heard Dr. R. R. Acree tell this joke upon himself. Those who have had the privilege of hearing Dr. Acree, though, do not object either to the loudness or length of his sermons.

—The *Baptist Flag* recently said: "Brother R. P. Chenault, of Fort Scott, Kan., says that he has received more than 2,000 letters from readers of the *Flag* and the *Arkansas Baptist* asking him to start a Baptist paper in the West. He thinks it unwise, however, to do so, and recommends that these people read the *Baptist Advance*, *Western Recorder* and *BAPTIST AND REFLECTOR*." We thank Brother Chenault for our part of the compliment. We hope that his friends will follow his advice and read one or all of the papers mentioned.

—The *Baptist Builder* is kind enough to say: "Dr. E. E. Folk will have been editor for twenty-one long years in November. Shall we set him free, or regard him as only reaching his manhood period as an editor, thinker and writer? He has done so well during his boyhood days that we shall expect greater things from him now as a full grown man in the front rank of editorial giants." Thanks, Dr. Penick. We believe that we are in position to do better work in the future than we have done in the past, and hope, by God's help and the assistance of the brethren, to be able to do so.

—The Baptist Church at Murfreesboro on last Sunday called to its pastorate Rev. C. V. Edwards, pastor of the First Baptist Church, New Orleans. Bro. Edwards was formerly pastor at Springfield, Tenn., where he is very pleasantly remembered. For some ten years or more he has been pastor in New Orleans and has done a fine work there under many difficulties. It is earnestly hoped that he may see his way clear to accept the call to Murfreesboro. He will find a noble

## READ OUR RECORD.

Read again what Tennessee Baptists are trying to do, and how they are getting along with the task.

## OUR AIM FOR THE YEAR.

State Missions.....	\$25,000 00
Home Missions.....	18,000 00
Foreign Missions.....	25,000 00

## OUR GIFTS TO DATE.

State Missions.....	7,344 04
Home Missions.....	15,086 05
Foreign Missions.....	20,924 31

When this message goes to the Baptists of Tennessee there will be only fifteen days left in September, covering two Sundays, for work. Our receipts for the last week have been only \$436.69, of which \$287 was for State Missions. Most of our churches are waiting for the general round up, and we are expecting great results. We have never had so many calls for literature. Let every Baptist have a part in the great round up. Yours in the work,

W. C. GOLDEN.

people there with whom to labor. The location of Tennessee College there adds largely to the influence of the pastorate.

—The situation with reference to State Missions, as shown by Secretary Golden on page 1, is alarming. Never has the State Board done a better year's work than during the past year. But never has it been so far behind at this period. Remember that there are only two more weeks in which contributions may be made for State Missions this Conventional year. Make good use of these two Sundays. Let every pastor in Tennessee, who has not already done so, present the subject of State Missions to his church or churches, and give his members the opportunity to contribute. They will be glad to contribute if they only have the chance.

—According to the report of the census bureau just issued the Methodists in 1906 were the largest religious body in the United States, having 5,749,888 members, and the Baptists come next with 5,662,234 members, or only 87,654 less. The rate of increase given for the Methodists for the sixteen years from 1890 to 1906, was 25.3 per cent., and the rate of increase for the Baptists was 52.5 per cent. The *Watchman* says: "As these figures were for the year 1906, there can be no question but that the more rapid rate of increase of the Baptists has carried them ahead of the Methodists. The Baptists are therefore now the largest Protestant religious body in the United States."

—Says the *Midland Methodist*: "If there is a preacher anywhere who has more money than he knows what to do with, and who, like Mr. Carnegie, has decided not to die rich, we would advise him to try religious journalism. That road to poverty is both short and sure. There was but one Methodist paper in the United States last year whose income was larger than its expense. In the face of these things some one wants to start another one." It was better than that, we think, with Baptist papers. And yet none of them are making much, if any, money. A good many people, though, seem to have an idea that a religious paper is a kind of gold mine—until they try it.

—Returning from the Tennessee Valley Association we stopped over at Tullahoma between trains, and had the pleasure of attending services at the Baptist Church. The Sunday School, under the Superintendency of Bro. Walter Smithwick, is on the up-grade.

There were 98 in attendance last Sunday. Rev. C. L. Skinner is the popular pastor of the church. There was a fine congregation at the church service. He insisted upon our preaching. We do not know when we have spoken to a more attentive audience. There was one addition to the church. Bro. Skinner is doing a fine work at Tullahoma, and is held in high esteem by every one. Like his brother, Rev. J. E. Skinner, pastor of the Lockeland Baptist Church, this city, he is an able gospel preacher, and does not shun to declare the whole counsel of God.

—It looks as if we are to have a long and probably bitter controversy as to who first discovered the North Pole, Cook or Peary. To most people it makes very little difference which one did, inasmuch as they both are Americans. At the same time, though, it is proper that honor should be given to whom honor is due. The matter, however, must be decided not by friendship, nor by prejudice, but by science. The claims of both men must be submitted to the scientists of the world. No one seems to doubt that Peary reached the Pole. The only question is as to whether Cook did also. Meanwhile, Dr. Cook is on his way to America, and is expected to reach New York the middle of this week, while Capt. Peary is resting at Battle Harbor, Labrador. The world will probably hear a good deal more of them in the next few months.

—"Dr. Zeller, director of the Statistical Bureau, in Stuttgart, has been working on the Religious Census of the world. He estimates that of the 1,544,510,000 people in the world, 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 are heathens. Of these 300,000,000 are Confucians, 214,000,000 are Brahmins, and 121,000,000 Buddhists, with other bodies of lesser number. In other words, out of every 1,000 of the earth's inhabitants, 340 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions. In 1885, in a table estimating the population of the world at 1,461,285,500, the number of Christians was put at 430,284,500; of Jews, at 7,000,000; of Mohammedans, at 230,000,000, and of heathens, at 794,000,000." Commenting on these figures the *Christian Index* well says: "If the 534,940,000 Christians were really Christians, and all endowed with the missionary spirit, the conversion of the world, in the ordinary acceptance of the term, would be a matter of little time."

—The following paragraph in the *Religious Herald* last week will be read with much interest by the many friends of Dr. Willingham in Tennessee and throughout the South: "While we are thinking of anniversaries of one sort and another, attention may be suitably drawn to the fact that on the 1st of September of this year Dr. Willingham began his seventeenth year of service as Secretary of our Foreign Board. We have been close to him in every way during those busy and fruitful years. Our gracious God never gave to Southern Baptists a finer spirit. He is heart and soul in his work. The burden he has carried can never be described, and the joy he has experienced as he has seen the great cause of which he is the impersonation grow at home and abroad, he himself can never tell. But these tremendous experiences have somewhat affected his physical strength, and several months ago we were all anxious about him. He is stronger now, and if he can be kept within bounds, his valuable life may be spared to us for years to come. No man among us is more surely established in the hearts of quite so many of our Southern people. He finds it hard to limit himself in his work. The fact is, that the work itself has grown so greatly, it has so many aspects and involves so many difficult questions, that it is almost impossible for a man of Dr. Willingham's temperament to keep away from it, even for a brief season. Somehow or other we must order him away for a little while." We join with the *Herald* in advising that Dr. Willingham ought to take a rest. He is entirely too valuable a man to have his life or health jeopardized in any way.

"ALL RIGHT HERE!"

Waits the long train in the station lights,  
Steadily shine the stars o'erhead;  
A sword of flame, the headlight smites  
The rails of steel into silver thread;  
The platform is cleared by the "All aboard!"  
Station-men loiter a space to hear  
The brakemen echo the parting word—  
From step to step—sharp—positive—clear—  
"Right!"  
"All Right!"  
"All Right Here!"

Black clouds blot out the star-shine fair,  
The train roars into the driving rain;  
Lightnings darken the headlight's glare,  
Whirlwinds grapple the bridge amain;  
Gorges foam with the torrent's wrath,  
Mountains tremble with rage and fear;  
One minute a signal bars the path—  
Then into the storm with the cry of cheer—  
"Right!"  
"All Right!"  
"All Right Here!"

Day coach and smoker—mail and express—  
That challenge rings through the starting train;  
Back in the Pullman's cosiness  
The sleepers hear it—and sleep again.  
Let the storm rage! The day will beam!  
Vigilance watches by rail and wheel;  
Duty and courage, and steel and steam,  
Blend in the brakeman's cheery peal—  
"Right!"  
"All Right!"  
"All Right Here!"

Swings the old world through the wrong and the right,  
Storms of December and sweetness of June;  
Terror of darkness and gladness of light,  
Wrack of the tempest and calm of the moon;  
Here, where our hearth fire tenderly gleams,  
There, by the farther star, steady and clear,  
The Mighty One smiles at our terrors and dreams,  
Hailing the days of each on-coming year—  
"Right!"  
"All Right!"  
"All Right Here!"

—Robert J. Burdette.

THE CHURCH THAT MAKES A PASTOR  
HAPPY.

(Sermon preached in LaBelle Place Church, Memphis, by Pastor J. W. Gillon, from the text, Phil. 2:1-4.)

We have heard much emphasis put on what a pastor can make out of a church. We have been going through a period in which the churches and pastors have vied with each other in the demands made that the pastor be the "whole thing" in church life. The prevailing sentiment is that if there is a failure in any pastoral charge it is the failure of the pastor. This is true whatever the thing sought. Most people are in pursuit of happiness here and now. One of their chief ends in securing a pastor is that he may add to their happiness here and hereafter.

Most church people seem to think that one of the prime objects of a pastor's life and ministry must be to make people happy on Sunday and to keep them as happy as possible throughout the week. It does not seem to have occurred to many of the people to think they owe a life of happiness to a pastor or that they can greatly aid in making him happy.

It is quite time something should be said about what a church can make out of a pastor.

No church can do a bigger thing for a pastor than to make him a happy man. There may be many things a church can do for him that will help toward making the pastor a happy man, but the pastor that is worth while does not care so much for the delicate, personal attentions of his people as he does about the manner and character of their living. No pastor, who is worthy of his office, will get as much real happiness out of any kind or amount of personal attentions and tokens as he will out of the right kind of living upon the part of his congregation.

We are fortunate in having a picture of the church that will make a pastor happy. We do not have to draw on our imaginations nor do we have to theorize about it. We have in our text a picture drawn by the hand of the greatest preacher of the ages, and that, too, while he was guided by the Holy Spirit and wrote by inspiration.

My purpose is to try to set before you the picture

which Paul has drawn for us of the church it would take to make him happy as a pastor.

In presenting this theme I want first to call your attention to the plea Paul made for a church that would make him happy. Second, I want to call your attention to the picture which he draws of the church which would make him happy. If time permits, I want then to call your attention to some practical results of such a church. We will give our attention to these thoughts in the order in which they have been stated.

First, then, we have Paul's plea for a church that will make him happy. Phil. 2:1: "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy."

I think it can be seen by all that the working clause of the whole tender beautiful text is the clause, "make full my joy."

I cannot agree with Mr. Rainy that this clause is Paul's final appeal. This stands between his appeal for the church, which will make him happy, and his description of such a church. This clause is a declaration of the golden result of such a church as Paul goes on to describe in verses two to four, inclusive, and it is the expressed thing for which he makes the appeal of verse one. We are not, however, to understand that it is Paul's purpose here to make his joy a prime object to be aimed at by the church, but it is rather a declaration upon his part that it takes the highest kind of character and conduct in the church to make him happy.

1. Paul's first plea is to the personal influence Christ exerts over them. "If there is therefore any exhortation in Christ." That is, if there is any drawing power in Christ drawing away from the evil and drawing to the right; if when you think of His character and personality you feel the appeal of his character, yield to the appeal you feel and thus come to a manner of life that will "make full my joy."

If to you Christ is real, if his life in the past and the present is real, if He is not merely a dream, an imagination, a fiction or an ideal, but a living fact, and if as a fact He makes you want to live as He lived, then make full my joy by yielding to Him and to His appeal.

If you feel Christ, if He tugs at your heart and you realize that there is a call in Him to you personally to live the highest kind of life possible, "make full my joy" by doing so.

The highest kind of motive for doing any thing that God's Word demands is the motive found in Christ's life, character and personality. If Christ does not control the life of the professed Christian by the might of His character appeal, He does not mean enough to the professor to be his Savior.

2. Paul's second plea is the comfort gotten out of the love which is in Christ. "If there is therefore any exhortation in Christ, if any consolation of love." For this to be complete we would have to supply the words omitted. Our sentence would then read: "If there is therefore any consolation of love in Christ, make full my joy." So far as the grammatical construction is concerned this may mean either, if there is any consolation found in the love exhibited or revealed in Christ, or if there is any consolation in the love which you possess in Christ. It seems to me, however, that the former is the correct interpretation of the clause. This being true, Paul appeals to them by the power of consolation which they have found in the revelation of God's love, which has been made to them in Christ, to live after such a manner or fashion as to make him a joyous pastor. This is a higher appeal than an appeal to their loss for God and Christ, which they had found in Christ. There is reason for this appeal, and there would be little reason for the other. The man who loves God and Christ much does not need to be exhorted to a kind of life that will please Christ; his love will compel such a life. Christ spoke the fact when He said, "If ye love me, ye will keep my commandments." But there is occasion to exhort the man who is conscious that God loves him, but has no deep consciousness of personal love for God or Christ. Such was the condition of the Philippian Christian, and such is the condition of the average present-day Christian.

3. Paul's third plea is the fellowship they have had with the Holy Spirit in Christ. "If there is therefore any fellowship of the Spirit in Christ make full my joy." You will observe that in this quotation I have supplied the words Paul meant for us to understand were implied. The meaning of all this evidently is if since you have been in Christ the Holy Spirit has been real to you and you have had fellowship with Him in the work, and He has been a real companion to you I plead with you, by the power of this companionship and fellowship, make your life of such a sort that I,

your pastor, may have my joy made full. This is a high and holy appeal; it is an appeal based upon one of the highest and most sacred of all the Christian experiences. If any man has consciously walked by the side of and lived in the presence of the Holy Spirit, surely he will be slow to turn down such an appeal as this.

To the man unto whom the Spirit is merely a theory there is no appeal here, but unto the man unto whom He is real and who has formed sweet fellowship with Him, there could not be a much more mighty appeal.

4. Paul's fourth and last appeal is to the mercy and compassion they have learned to exercise in Christ. "If there is therefore, any tender mercies and compassions in Christ, make full my joy."

As above I have supplied the words necessary to complete the apostle's meaning. This last appeal is to their human emotions. He first exhausted every divine appeal and then came to the human, and even then he only refers to the most refined and sensitive of the human emotions. Tender mercies and compassions are merely love in practical manifestation; they may be truly said to be love in action.

In effect, and practically, Paul is then saying, "if you love me and your love has filled you with mercy and compassion, make full my joy by the manner of your living."

The sum of it all is, Paul appeals by the voice, might and persuasiveness of each and all of these appeals that the church will have such a character and live after such a fashion as to make full my joy.

(Continued next week.)

THE TEST OF FELLOWSHIP.

BY J. B. MOODY, D.D.

Now about the "Test of Fellowship." How should we treat those who are preparing the way for Alien Immersions, by urging their reception, or by defending them, or by persistently apologizing for them, and by urging the false peace of silence on the part of those who oppose it? This is the question that confronts us, and which demands wisdom from above. Let us seek it. Fellowship is necessarily involved, largely so, as may be seen by all who visit Fourth street, Louisville, Ky., and it is likely to become a test. This we should seek to avoid by considering the question both broadly and deeply. Personal and social fellowship I find is now impaired; this we all can see and feel, and I trust we all deeply deplore. The cold shoulder is turned to me on account of my position on this and kindred questions, but it is my duty to return good for evil. I am not ready to let this question seriously affect my Christian fellowship for those who differ with me. There are questions vital to Christian fellowship, but not these, unless these become the expression of more serious differences. One may believe in alien immersion and be a Christian. Certainly, I may have Christian fellowship for one who sprinkled babies, because he claims to have been saved by repentance towards God and faith in our Lord Jesus Christ. And more, they often give me satisfactory evidence of it. That is the way I was saved, and there is no other. I may and ought to have Christian fellowship for such, but I can't have church and denominational fellowship, because there are differences vital to church life. I would not stay in a church with such a Christian. We may be in Christ together, but we can't be in Christ's church together, because Christ put baptism before his church and table. By the cross, through the water, into the church is the only way, and that should be the straight way. As I have no church fellowship for such, so I can have no denominational fellowship, as these stand and fall together.

I could not have Christian fellowship for those who immerse sinners to save them, because they err on the way of salvation. Salvation is at the cross and not in the river, in the blood and not in the water. The cross is not in the river nor on the other side, neither is the blood in the water. This order is vital, and the reverse is fatal. On this we are agreed. One may be saved despite his inflexible creed on this, yet I am bound to judge and treat him by his words and works.

Let us now advance from personal and Christian to church fellowship. If one with alien immersion should try to join a church of which I was a member, I would vote against his reception and thus keep him out. If one should join during my absence, I would move a reconsideration of his reception; and if the church should refuse to reconsider, then it would be my duty to convince him and the church of the error, and should I fail in that, then I should withdraw, or put my protest on the church record. No church has the right to force me to fellowship and commune with

those I deem unbaptized. The church has no right to bring one from the outside to trample on the conscience of any one on the inside. I would not commune with such, whether they got in directly, or indirectly through a letter from a Baptist church, as no church can make that baptism that is not baptism. A church is not legislative, but executive. My conscience compels me to disfellowship the unbaptized, not that they are not Christians, for every Christian was once an unbaptized Christian; but as Christ has put baptism before the church, the table and the pulpit, I dare not sanction disobedience to "the all authority." Note well, that with me it is a matter of conscience and principle and obedience to high heaven, but not so with the others. Why? Because I have the undisputed Word of God, and the command of Christ, and the others have not and don't claim to have. They only can claim a scriptural principle of charity, which rejoices not with the truth. Here are questions involving church membership, church fellowship, church communion, church officers, privileges and prerogatives. Pastors are now bringing in these innovations over the consciences of those within, and division is likely to occur, and ought, or the whole matter of keeping the ordinances as delivered to the churches is lost. If millions of our Anabaptist fathers laid down their lives for this very item of doctrine, then surely we ought to contend a little for it. They were called Anabaptists because they would not receive alien immersion. If they had surrendered for the sake of peace, or fellowship, then baptism would have failed from the whole face of the earth. The same is true now.

But these brethren who are trying to bring these disorders under a flag of truce and peace, may have gotten their baptism straight, and if so they are not to be classed with those who got theirs crooked. But why not keep it straight? As none claim to have Scripture requiring their crooked notions and acknowledge that we have, then don't forget that no man, or set of men, or church, or Association, or Convention, or denomination, or nation, or all creation can have any right to force my conscience, or even to ask me to yield my allegiance to Christ without showing me the Word of God that requires me to do so. If this matter goes on as now proposed, our churches will soon divide, then two churches will go to the Associations for recognition, and Associational fellowship will be reached, and Associations will soon divide. Then it will go to the general bodies, and then denominational fellowship will be the question. This is sure to come if this innovation is pushed on as it is being done. If you ask if I am in favor of such extreme measures, I am bound to reply that I am in favor of "contending earnestly for the faith once for all delivered to the saints," and of the churches "keeping the ordinances as they were delivered to them." In short, I am in favor of the great commission just as it was given, come weal or woe, life or death.

But let us not break fellowship at this stage of the trouble. It is as all know, now badly strained, but let it stretch yet more until we can get a better understanding of each other, which may give us a better standing with each other. They ought to see that we are contending for what the great Head of the church requires of us; while it seems to us that they are contending for what the little heads of human churches require of them; or some kind of public sentiment which they fear more than they fear God. Are we mistaken in this? Then please make haste to explain. We feel compelled. What is that that compels them? O, the evils if they persist, and the good if they desist. "United we stand, divided we fall;" and what a stand that would be; and what a fall! But first pure, then peaceable. How strange that our great leaders should prefer these irregularities, to the peace and prosperity of the interests they represent? The great majority of our people are against them. Yield this, then, the others will demand entrance. The divinity of Christ, inspiration, blood atonement, resurrection, and all the heresies of perdition are now decrying a "test of fellowship." "What I say unto you I say unto all. Watch!" "Seducers are waxing worse, deceiving and being deceived." "He that is faithful in that which is least is faithful also in much." And *vice versa*.

"LIFT UP THINE EYES ROUND ABOUT AND SEE."

The words of God, spoken through Isaiah, were never more applicable to God's people than they are today. The world waits for the message of God's love in Christ. The success attending the laborers is reassuring. The great question now is not whether we can conquer China, Japan, India, Africa, with the gospel message, but whether we can conquer ourselves enough to furnish the means to send the gospel. We are ac-

cumulating means by the millions upon millions. Will we use this to save the world or keep it to destroy our children and our fair land? The best way to save America is by Christianizing the world. We are neighbors now to all the world. As long as our neighboring nations grovel in iniquity and sin there can be no peace and safety to our own people. America is today in the highway of the world and is rapidly becoming more and more potential in her life and influence. If she saves the nations, she will save herself. If she tries simply to save herself, she will inevitably destroy herself. We must look on world conditions as called on to do, by God, through Isaiah. The opportunities are before us. Will we enter in?

#### FOUR MONTHS' RECORD.

It is four months since we began on this Convention year. The reports from our missionaries are cheering; many baptisms are being reported; the cause is advancing; the Board has appointed twenty-one new missionaries; others are applying to be sent out, but we are facing a very difficult situation. In four months, we have received scarcely enough to pay the expenses of one month. We thus have had to borrow the amount needed for the other three months and also to carry the debt left over from last year. Our missionaries plead for men and women, for chapels, etc., etc. What are we to do but put the case before our churches? We know there are many calls, but let us not neglect this, where millions die in night.

Our receipts from May 1st to September 1st, 1909, are only a very little in excess of what they were for the same time last year. The Board has made some heavy appropriations for churches, hospitals, etc. We hope that a number of our brethren and sisters will remember the great need under which we are laboring and will help us with

#### LARGE GIFTS.

Some could easily send checks now for \$600, the salary of a missionary, or \$1,000, for a chapel, or \$2,500, for a larger church building. Will you not trust God and make an investment for Him? Several large gifts, from \$600 to \$5,000, were made to our work last year. We hope for many this year.

#### APPORTIONMENT PLAN.

At the last Southern Baptist Convention, each State was requested to give during this year a certain amount. Those amounts have been divided up and the District Associations have been requested to try to raise their proportion of the same. Many of the Associations have divided up the amounts among the churches. In no case, can any person or body, except the church herself, decide what we shall give, but we can all try to stimulate each other to good works. We rejoice that Dr. Porter, the Field Secretary of the Board, who has been giving much time to this work of getting the apportionment adopted by the Associations, has received many letters of encouragement. A number of the brethren have written back that the amount apportioned to their Associations was too small. One brother sent his personal check for the whole amount asked from his Association.

#### OTHER ENCOURAGEMENTS.

We are glad to see the interest taken in the Mission Study Courses. The thousands who are now getting more information, will soon become a mighty power in the work.

Our Foreign Mission Journal is doing well. But we want to issue 60,000 instead of 30,000 copies monthly. You can help us by securing subscribers. Sample copies will gladly be sent free. We keep a large assortment of tracts which are sent free to any one applying for them. Our denominational papers are helping to inform and inspire our people on this great work. With all our efforts now being put forth for the various objects among us, we believe that a campaign in our churches to double the list of subscribers to these papers, would be one of the cheapest, best, and most effective of all efforts which we could put forth. Our people love the Lord, but many of them do little because they are not informed. We close with other words from Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Fraternally,

R. J. WILLINGHAM.

Note.—In writing the above, I did not expect to add a word, personal, but it seems to me that it may not be amiss. Just sixteen years ago, this morning, I entered upon the work here in trembling and weakness. During these years, God has most graciously blessed us. Let us praise Him. The brethren and sisters have been so patient, kind and helpful. I feel it in my heart to thank you. As we begin a new year, let us get closer to God and be more consecrated, for it is His work and must be done for His glory. Oh, for His love to constrain us and His Spirit to guide us in it all.—R. J. W.

#### MULBERRY GAP ASSOCIATION.

I left on Monday morning at 5:30 a. m. for the Mulberry Gap Association, and arrived at Rogersville at noon in time for dinner, and having as my guide my good friend and brother, Rev. W. L. Winfrey, was led to the home of Bro. Brooks, and enjoyed a good dinner with his family and Bro. Pierce, the retiring pastor of the Rogersville Church. After dinner I met Bro. F. M. Dowell, the new pastor, who is already getting a strong hold on the people. My guide, having secured a horse and saddle, we started on our journey across the mountains, hills and valleys. We stayed all night with Bro. John Henard at Klondike, and had a delightful time. Tuesday morning found us again crossing the mountains and hills. Finally, we arrived at Trent Valley, where we found the people gathered from every quarter. Soon we were seated on the platform with the brethren, and felt very much at home and listened to the introductory sermon preached by Rev. Robert Trent, his theme being "Steadfastness," from 1 Cor. 15:58. He preached a strong, helpful sermon that did us good. We then adjourned for noon and my guide did not leave me, but led up the hill, to find Rev. Green and his good wife and a nice dinner, which we enjoyed very much. The Association was called together at 1 p. m. by the Moderator. The letters having been read before adjournment by the writer and Rev. W. L. Winfrey, the body proceeded to organize by electing Rev. W. R. Trent, Moderator; Bro. G. H. Cope, Clerk, after which the report on Education was read by W. L. Winfrey, and was spoken to by Revs. A. A. Campbell and E. L. Day, and was adopted. Wednesday morning, after devotional services, conducted by the former Moderator, Rev. Geo. Davis, the record of the previous session was read and adopted. The report on Periodicals was read by W. L. Winfrey, and after speeches were made by a number of the brethren, whose names I did not get, was adopted. It was a good report, recommending good books and the BAPTIST AND REFLECTOR. Rev. Monroe Trent gave a word of testimony, after having the paper for 40 years, saying that he would not do without the BAPTIST AND REFLECTOR if it cost him \$5 a year. The report on State Missions was read and discussed by Bro. Winfrey, the writer and others, and was adopted, after which the reports on Home and Foreign Missions were read and discussed by a number of the brethren, followed by a good collection. The hour having arrived for preaching, the congregation joined in singing "How Firm a Foundation," after which the writer, who had been appointed by the committee, preached to a very large audience, using as a text John 4:35. This poor servant has not enjoyed preaching so well for a long time. It was truly good to be there, and feel the prayers, see the tears, and hear the shouts of those noble people. Well, I can't tell all, but I will say that it was a great body of workers. The Association was addressed in the afternoon by Prof. W. D. Hudgins, Secretary of the Sunday-schools of the State Mission Board. He drew the crowd, who sat and stood and saw and heard his great address. So my guide turned me over to Bro. Hudgins, and we started for Rogersville, arriving at our good Brother Webb's about 8 p. m. After a good night and a good breakfast with his family, we left for Rogersville.

Well, it was a very delightful trip. It was like living over again my boyhood days, as I mixed and mingled with those good people. Thank God for the mountain people of East Tennessee.

Knoxville, Tenn.

L. A. HURST.

#### NOTES FROM UNION UNIVERSITY.

At a meeting of the Executive Committee of the University, after a report from the committee appointed to recommend a President to the Board of Trustees, it was finally decided that it was not possible to recommend a man in time for his election at the period of opening of school, but instead Mr. Isaac Tigrett was asked to act as chairman of the faculty, pending the election of a President.

Though an exceedingly busy man, and loath to take up additional duties, Mr. Tigrett consented to act in the capacity mentioned out of sheer love for the school.

Bro. Tigrett is a born administrator, a splendid disciplinarian, and has the admiration and love of the citizens of the city and the respect of the student body.

We count ourselves happy in having secured his consent to act, and assure the alumni and patrons that the affairs of the school will be in the hands of a safe and wise leader.

HERBERT W. VIRGIN,  
Chairman of Executive Committee.

REV. C. V. EDWARDS.

The first church of New Orleans is in tears. Last Wednesday night, Sept. 8, Dr. C. V. Edwards offered his resignation as pastor. Some of his people knew what was coming before they went to the meeting that night, and the others suspected the truth that the resignation was to be offered. I have never seen so sad a church. As the beloved pastor began to talk of his condition and of the necessities that compelled him to offer his resignation, people all over the house began weeping, and the pastor himself was overcome as he told them that he was compelled to go to a field where the work is not so difficult. The physicians had advised this, and it would be necessary for him to heed their advice. Like the staunch old missionary of old, the pastor told of his efforts to be faithful to the church in all its work, and how the Lord had graciously blessed his labors.

His resignation was accepted, but I feel that so many people never voted "yes" with heavier heart than they did that night. During the ten years of Dr. Edwards' pastorate the church has grown to be one of the best churches in the State. I know of no house of worship any where that is better adapted to effective church work than the new house of the First Baptist Church. It is a beautiful building, located on the most popular residence street of the city, but its beauty does not begin to compare with its usefulness as a "workshop." Not only in the church work, but in every department of life Dr. Edwards was a leader. He has been a hard worker in the Anti-Saloon League, a prominent leader in the cause for civic righteousness in the city, and a popular citizen all around. His place will be hard to fill. Efforts will be made at once to find a leader to take his place in this important field. The church is loyal, spiritual, and is going to continue to grow, and its power for God to increase. Happy the man who leads them.

F. C. FLOWERS.

New Orleans, La.

## THE MEETING AT ELIN.

It has occurred to me that on account of the meeting at Elin would be of interest to you and such of the readers of the "Baptist and Reflector" as are acquainted with this great church. Therefore, I briefly submit the following:

Our meeting began on the morning of the third Sunday in August, with a sermon by the pastor. Bro. R. E. Guy arrived in time to conduct the night service, and from that time until the close of the meeting Wednesday night following the fourth Sunday all the preaching was done by him and the meeting was entirely in his hands.

Permit me to say here that it could not have been in worthier hands. Bro. Guy is a ministerial student at Jackson, one of the most studious and capable of the number. The writer cannot too highly commend him to any brother who needs help. Safe, conservative, scriptural, enthusiastic, earnest and consecrated, he fills all the requirements. The writer considers himself fortunate in being able to secure his help. Bro. Guy greatly endeared himself to the church and community.

The visible results of the meeting were seven professions, with the church strengthened by the addition of six by baptism and two by letter. Five were baptized the morning after the close of the services and one is to be baptized next month. The writer was summoned home the last day of the meeting by a telephone message informing him of the illness of his wife, and so the baptismal service was conducted by Bro. Guy. Greatly as he regretted to leave at that time, he felt that the meeting was in safe hands.

"The Lord hath done great things for us, whereof we are glad. Praise God from whom all blessings flow."

STUART H. B. MAYES.

Jackson, Tenn.

## CLINTON COLLEGE NOTES.

Clinton College had a very delightful opening on Sept. 7. The extensive additions in buildings, made during the past summer, add much to the efficiency of the work. The new teachers greatly strengthen the faculty, and are already making themselves felt in the town as intelligent, Christian characters. We now have a faculty of nine men and women, thoroughly trained for their respective specialties. Our trustees express themselves as sure that Clinton College has the strongest faculty it has ever had.

We are especially delighted with the student body. We have more grown young men and women than heretofore, and they come from five States. Several young preachers are already here, and others are ex-

pected within a few days. The number in attendance the first day was larger than in past years, while the boarding pupils number more than twice as many as the past year. We are already about to confront the question of enlargement of rooms for young ladies. The reason is evident: Superior teaching, Christian culture and superb location of our plant.

Our grounds are among the most beautiful in the land. Our town is clean and healthful. The students receive the maximum of personal attention from teachers.

The present is highly gratifying to all the friends of the institution, and the future was never brighter or more hopeful.

W. R. HILL,  
Baptist Pastor, Clinton, Ky.

## REVIVAL AT EUREKA.

On last Monday night, Sept. 6, we closed a meeting at Candies Creek Baptist Church. This was a meeting enjoyed by all who attended. God worked mightily with the unsaved part of the congregation. The Christians, too, were stirred to a sense of their duty. In these services, which lasted only a week, there were sixteen souls rescued and found refuge in Christ Jesus. I can not forget the good people, who after my labor was concluded, gave me a purse of \$16.52. In the time spent I did not want for a thing. May God bless the church and cause it to grow over any opposition that may come. May God bless all his servants everywhere, is my prayer.

ALFRED T. HAYES.

Hill City, Tenn.

## HALL-MOODY INSTITUTE NOTES.

Hall-Moody Institute began her eighth session last Tuesday morning with the largest attendance in her history. The outlook for the future is very flattering.

All of our advanced classes are larger and fuller than ever before. We have a very fine body of young men and women, and they are taking hold of their work with an unusual zest. For the first time in the history of the school, no one has become homesick or dropped out for any other cause the first week.

Brother G. W. Hall, our financial agent, is taking hold of his work with great faith, energy and determination. Brother Hall is a very consecrated man, and is the right man in the right place.

H. E. WATERS, President.

We have had some fine meetings this summer. The Lord has given us great power with men. The last five weeks we have held three meetings, in which over 200 have been converted and 127 have joined the church, all of whom are over 16 years of age, except four. Among this number we baptized twenty-six Campbellites and eighteen Methodists. We spent ten days in a Campbellite stronghold, and there organized a church with thirty-two members. The devil has tried to hinder me this year, but bless the Lord he has failed. God is on our side.

L. D. SUMMERS.

Paris, Tenn.

Last Sunday night we closed our series of services at Riddleton, my home town and church. It was a great delight to minister the word of God to my own people, and to associate with Bro. T. J. Eastes, our pastor. The people were very attentive throughout the entire meetings. Five souls made an open profession of Christ, and we trust that seed was sown that will germinate in the near future. And we have reasons for such hope, for the Spirit seemed to work upon the congregations. After closing the meeting I started for Jefferson City, where I arrived this morning and entered school.

R. ERNEST CORUM.

Jefferson City, Tenn.

I have been this week with Rev. W. D. Page, at Hughes' Chapel, near Paden, Miss. We have had a great meeting. There were twelve conversions and ten additions by baptism. This closes my meetings for the summer. I have had 101 professions of faith, and 86 additions by baptism in my summer's work. I have worked, too, in some very hard fields. To God be all the glory. Bro. M. N. Davis has been with me a part of the time, and has done some very fine personal work. He only preached a few times. The sermons which he did preach were strong, well arranged sermons. I don't know of a young man who arranges his sermons better than does Bro. Davis. He will graduate next year from Union University, and will therefore be ready for his life's work. I am in hopes that some good church in Tennessee will call him, as we can't afford to lose such men from the State. All out now for

Union University for ten months more hard, honest work.

W. A. GAUGH.

W. A. GAUGH.

I just can't help writing to you and trying to tell you how much I enjoy the BAPTIST AND REFLECTOR, which comes to me every Saturday. I read about things in Tennessee, and long to be back there again. I love the South better now than I did when I left a year ago. You probably do not remember me. My home is at Binghamton, Tenn. There is so much in my heart that I can not write. Love to Bro. Ball, who, perhaps, does not remember me.

Madison, Neb.

R. T. KILPATRICK.

(The above kind letter is greatly appreciated. We remember Brother Kilpatrick quite well, and very pleasantly. He is the son of our friend, Brother A. F. Kilpatrick, of Binghamton, and several years ago was clerk of the Shelby County Association. We wish him the most abundant success in his far away home. We should be glad to have him back in Tennessee sometime.—Ed.)

I had two fine services at Mountain City yesterday. I resigned the care of that church in order that I may give full time to evangelism. The church will call a pastor next Sunday. Happy is the man who is chosen as pastor of that church for they are a most loyal people. They have their eye on two men, either one of whom would make them a good pastor. Their increase in membership and their contributions to missions for this year have been gratifying. I will attend the Watauga Association at Elizabethton this week, and will then resume my work in the Holston Association. One subscription to the BAPTIST AND REFLECTOR."

J. T. POPE,  
Missionary Evangelist.

Mt. City, Tenn.

I have just returned from Hickman County, where I have been assisting Rev. J. H. Hull in a revival at Cross Roads Church. The Lord blessed us. Several unsaved were brought to Christ. Among them, one man who was considered the hardest in the community. The church was greatly revived. Bro. Hull is a good and noble man of God, a good yoke-fellow in service. The work he has is in what would be called hard fields, but he is doing lasting work—work that will stand the test of time and false doctrines. My church is progressing fairly well. Have had upward of forty additions to the church since coming here. Some very valuable material. A very powerful factor in my church work is a young men's prayer meeting, held every Saturday night. Numbers of young men are influenced by this Saturday night meeting. Things are constantly coming our way here. My prayer is that "the kingdoms of this world may become the kingdom of our God and His Christ."

JOHN R. HAZELWOOD.

Chattanooga.

On Saturday, September 11, an all-day service was held at New Bethel Church. The morning session was begun with a short prayer and song service, after which Rev. Clay I. Hudson, pastor of the North Edgefield Baptist Church, preached a most inspiring and soul-stirring sermon. His subject was "The Mission of the Church," the text being found in Luke 24:46, 47. The people of that vicinity were moved by the message and the power of God was greatly manifested. Bro. Hudson, in his sermon, laid plainly before the church their duty in spreading the gospel. Immediately after the sermon a collection was taken for Missions, \$35 being the amount raised. Before dismissing for the morning, a prayer of thanksgiving was offered and a more earnest and thankful prayer was never uttered. The meeting adjourned and a delightful dinner was served on the grounds.

The afternoon session began at 2:30, the ordination of deacons being the purpose of the meeting. Brethren A. H. Rather, pastor of the church, C. I. Hudson, pastor of North Edgefield Church, Rev. J. C. Leeman, a member of the New Bethel Church, and Deacon Shannon, of the Big Springs Church, composed the presbytery. Bro. Rather was elected Moderator and Bro. Shannon, Clerk. Bro. Jesse Cunningham, a well known and much respected young man, was ordained as deacon. Bro. Rather conducted the examination of the candidate and Bro. Hudson delivered the charge to the deacon and to the church, speaking from the sixth chapter of Acts. Bro. Leeman offered the ordination prayer and presented the Bible. After an all-round handshake the service closed. A most enjoyable, as well as beneficial day, was spent, and God will surely bless the large offering made there.

A. H. RATHER, Moderator.  
DEACON SHANNON, Clerk.

## PASTORS' CONFERENCE.

## NASHVILLE.

First.—Pastor R. M. Inlow preached morning and evening to good congregations. Two were received at the evening service. Sunday-school and B. Y. P. U. meetings well attended.

Third.—Pastor Yankee preached on "The Battle of God" and "The Way of the Transgressor is Hard." One profession; two approved for baptism; one restored; 205 in S. S. Good congregations.

Centennial.—J. N. Booth preached at both hours. Subjects, "Spirit Filled" and "Christ the Mediator." 124 in S. S.; 49 at Overton Mission.

Edgefield.—Pastor Lunsford preached at both hours. Subjects, "Holiness" and "The Conversion of a Statesman." Good day. Fine congregations. Fine attendance on the B. Y. P. U.

North Edgefield.—Pastor Hudson preached at both hours. Subjects, "The Mission of the Church" and "The Knowledge of Time and Its Consequences." Increase in S. S. Good congregations. Church will observe week of prayer, led by the laymen, W. M. U., Y. W. A., and B. Y. P. U.

Immanuel.—Pastor Rufus W. Weaver preached at the morning service on "The Heart of God," and at the evening service on "The Friendship of Jesus." Increased attendance upon all the services.

Howell Memorial.—Pastor Cox preached at both hours. Subjects, "Right Thinking" and "The Death of Death."

North Nashville.—A. E. Booth, pastor. Pastor preached at both services. Morning subject, "Two Extremes in Life and Two Extremes After Death." Evening subject, "Life for a Look." Increased attendance in Sunday-school. Large attendance at B. Y. P. U. and a fine day. Outlook very promising.

Lockeland.—J. E. Skinner, pastor. Experience meeting, roll call and reunion of the members of the church. Mountain top service. One profession of faith and three additions to the church, two by letter, one by baptism. The pastor preached in the evening on "The exceeding sinfulness of sin." 6 professions of faith. One received by letter. 139 in S. S. Meeting continues through the week, with preaching every night.

Belmont.—Preaching at both hours by Rev. B. H. Lovelace, New Providence, Tenn. Good audiences. Large S. S.

Calvary.—Pastor Woodcock preached at the morning hour on "Church and Churches," and at the evening service the W. M. S. conducted a State Mission Rally, at which the pastor preached on the "State Mission Army." Good congregations at both hours. 91 in S. S.; 35 in B. Y. P. U. One addition by letter.

South Side.—Pastor Stewart preached on "Glorying in the Gospel" and "A Neglected Vow." Two received by letter. 100 in S. S. Good B. Y. P. U.

Una.—Pastor S. N. Fitzpatrick preached in the morning and left immediately for Rocky Valley Church, near Lebanon, to hold a meeting for Bro. J. J. Carr, who is very sick.

## KNOXVILLE.

Euclid Ave.—Pastor L. A. Hurst preached at both services. Subjects, "Side Tracked Christians" and "God's Invitation to Sinners." 120 in S. S.

Sharon.—Pastor S. G. Wells preached at both services. Subjects, "The Security of the Believer" and "God's Sains in the Devil's Prison;" 67 in S. S. 1 received by letter.

Gillespie Ave.—Pastor A. C. Hutson preached at both hours. Subjects, "Obedience," and "Reconciliation." 210 in S. S.; two received by letter; four approved for baptism; ten professions. Good week in meetings. Several professions and renewals.

Pleasant Grove.—Pastor W. H. Hodges preached in the morning. Prayer service at night. "Subject, "Growth in Grace." 85 in S. S. Good attendance. Good interest.

Smithwood.—Pastor J. C. Shipe preached at both services. 94 in S. S.; three baptized. Good congregations.

Island Home.—Pastor J. L. Dance preached at both hours. Subjects, "Going the Second Mile" and "Twenty-third Psalm." 211 in S. S.

Mt. Olive.—Pastor G. W. Shipe preached in the morning. Subject, "The Goal of Daniel." B. Y. P. U. in evening. 113 in S. S. Good congregation.

Lonsdale.—Pastor J. M. Lewis preached at both hours. Subjects, "Systematic Giving" and "The Man Who Had Time to Pray." 227 in S. S. One baptized. Good interest in B. Y. P. U. Several requests for prayer.

Beaumont.—Pastor J. F. Williams preached at both hours. Subjects, "Witnessing for Christ" and "Seeking Wisdom of the Lord." 98 in S. S., five baptized; three

received by letter; five approved for baptism. The revival continues with increasing interest.

Powell.—Pastor A. F. Green at Valley Grove. Subject, "Regeneration." Preaching in the evening by pastor. Subject, "Enthusiasm." Good day at both places.

Grove City.—Pastor, G. T. King Rev. J. Clarence Davis preached in the morning. Subject, "Saving Grace." Preaching in the evening by Rev. R. L. Bowman. Subject, "Judgment." One baptized.

Fountain City.—Pastor M. C. Atchley preached at both hours. Subjects, "Soul Winning," and "Prayer." 122 in S. S. House crowded at evening service. Four requests for prayer; 100 present at B. Y. P. U.; five new members.

Mouth of Richland.—Pastor A. R. Pedigo preached at both hours. Subjects, "No Fear With Christ" and "The Wellbeloved Gains." Collected \$20.44 for State Missions. Just closed a meeting at Grassy Valley, assisted by J. C. Davis. Seventeen conversions; three reclaimed; eight days' meeting.

Oakwood.—Pastor G. W. Edens preached at both hours. 145 in S. S. Pastor leaves for vacation.

Third Creek.—Pastor B. N. Brooks preached at both hours. Subjects, "Pastor and the Church" and "Paralytic." 145 in S. S. Fine B. Y. P. U. Good congregations and deep spiritual services.

First.—Pastor Taylor preached in the morning. Subject, "The Christ Life." Preaching in the evening by Rev. John A. Wray, of Florida, who is in the city visiting his parents. 351 in S. S. One baptized; one received by letter.

Deaderick Ave.—Pastor C. B. Waller preached at both hours. Subjects, "Paying the Full Price" and "Three Things Lost." 532 in S. S. One received by letter. Great interest. Many requests for prayer. Three conversions.

Broadway.—Pastor W. A. Atchley preached at both hours. Subjects, "God's Efforts to Get Man's Attention" and "The Conditions of Salvation." 430 in S. S. Four received by letter; one under the watchcare; one profession.

Bell Ave.—Pastor J. H. Sharp preached at both hours. Subjects, "Maximum or Minimum Christianity" and "Disputing About the Way." 475 in S. S. One baptized.

South Knoxville.—Pastor John M. Anderson preached at both hours. Subjects, "Good Church Members" and "Confession and Pardon." 242 in S. S. Six received by letter.

## MEMPHIS.

First.—Pastor Boone preached to fine congregations. Two received by letter.

Central.—Pastor Potts preached on "A Man's Part." No service at night. One by letter.

Seventh Street.—Pastor I. N. Strother preached. Subject, "State Missions." One approved for baptism. Meeting to begin next Sunday, aided by Bro. E. H. MacEwen, of Baltimore, Md.

Bellevue.—Pastor H. P. Hurt preached at both hours. Subjects, "Christ Crucified" and "The Tragedy of Selfishness—Judas." One baptized. Large congregations.

LaBelle Place.—Pastor J. W. Gillon preached at both hours. Subjects, "Love Makes the World's Greatest Servants" and "Are the Lost Annihilated?" Great audiences. Fine day in every way.

Boulevard.—Pastor Owen preached morning and evening. Subjects, "Ships to Tarshish" and "Heaven." Protracted meeting begun. Bro. W. R. Farrow, of Covington, will do the preaching.

McLemore Ave.—Pastor W. J. Bearden. Services morning and evening, the fifteenth and sixteenth in the series of sermons on the book of Romans. One baptized. Meeting continues through the week, conducted by the pastor.

Union Ave.—J. A. Carmack, of Bolivar, preached to two good audiences. Subjects, "The Cross of Christ" and "Honor for Christian Service." A happy day with a good people.

Rowan Memorial.—Preaching by Pastor Dudley D. Chapman. Subjects, "How a Child of God Should Walk" and "Jesus Christ the Incarnated Divinity." A good day.

Oak Grove.—W. R. Farrow preached on "Optical Surgery." Baptized eight converts Sunday night in baptistry of Covington Baptist Church for Liberty Church.

Blythe Ave.—Evangelist W. H. Williams, of Clinton, Ky., preached on "Satisfaction" and "The Terms of Salvation Reasonable." Meeting continues. Since last report, twelve by letter; five by baptism, two by relation; two approved for baptism.

Binghamton.—M. W. DeLoach, pastor, preached at both hours. Subjects, "Church Discipline" and "The Final Judgment." Good crowds at both services.

J. G. Chastain spoke on "Mexican Missions" yesterday afternoon, three miles in the country from Oak

land, and again at night in town on the same subject.

Meacham Mission.—Rev. C. L. Koonce preached. Good day.

Ernest DuBoise preached at the Poor House, Memphis, Sunday afternoon. Very good congregation.

## CHATTANOOGA.

First.—Pastor Massee preached at both hours. Subjects, "The Generation of Jesus" and "The Palimpsests of the Heart." One for baptism; one by letter; 260 in S. S.

Tabernacle.—Dr. George, of Mobile, Ala., preached at both services. 266 in S. S. Allen Fort, our new pastor, will preach next Sunday.

Highland Park.—Rev. L. A. Brown supplied in morning. Pastor preached at evening service on "Stages of Christian Experience." Full house. 147 in S. S. Good B. Y. P. U.

St. Elmo.—Rev. W. S. Keese supplied in the morning. Rev. Brown in the evening. They expect Rev. Peoples next Sunday, and it is hoped that pastor and people may soon be led of the Lord to each other.

Hill City.—Rev. King preached at both hours. Subject, "Jesus Knocking at the Door." Farewell service at evening. He leaves a united field and retains the warm affection of his people. It is hoped his successor may be wisely and speedily found.

Central.—D. P. Harris, pastor, preached at both hours. Subjects, "God's Program for His Church" and "How Men Fall into the Hands of the Living God." Thirty-four present in young people's meeting. This is one of our very best services. An inspiration to all.

Chamberlain Ave.—Preaching at 11 a. m., by Pastor A. P. Moore. Subject, "Blessed Assurance." Rev. C. E. Sprague held his usual service at night. Seventeen additions, three by letter, fourteen for baptism, twenty-two baptized, eight stand approved for baptism. 138 in S. S. Tent meeting closed. Over 100 conversions.

Alton Park.—Pastor John Hazelwood preached at both hours. Subjects, "Go Forward" and "The Handwriting on the Wall." Good attendance and interest. One received for baptism. S. S. good.

East Lake.—Pastor Chunn preached at both hours. Subjects, "The Silent Look of Christ Upon One of His Disciples" and "God's Vengeance Upon His Enemies." 80 in S. S.; 35 in B. Y. P. U. Good congregation at both services. A very good day.

Please change my address from Durant, Okla., to Alexandria, La. I become pastor there within a few days, and must continue to read your Baptist reflections, which continue undimmed by cloud and without shadow of turning.

CHAS. T. ALEXANDER.

The Friendship Association meets Wednesday morning, Sept. 22. The date on page 3 of the minutes is an error. Look on page 23 and you will find the correct date. We shall expect you to be with us.

S. P. ANDREWS.

Dyersburg, Tenn.

Benlah Association meets with the Union City Baptist Church on Sept. 21, at 10 a. m. We want to have all of our churches represented this year and plan greater things for the future. Come by way of N., C. & St. L., M. & O. or I. C. R. R. We gladly welcome all who can come.

E. L. WATSON, Pastor.

Union City, Tenn.

I am here as principal of Bridgeport (Baptist) Academy, one of the Home Mission Board's Mountain schools. The work is promising. Our faculty numbers six, two from Carson and Newman College, one from Georgetown College, Ky., one from Woman's (Baptist) University, N. C., one from Greensboro State Normal, N. C. Our field is wide and fruitful. Pray for us.

Bridgeport, Ala.

GLENMORE GARRETT.

I am now in a good meeting at my Friendship Church. Ten additions to date. J. T. Sexton, of Knoxville, is with me. Large crowds and the church in harness. We are looking for fine results. I preached at 11 a. m., and had fine spiritual service, with two additions, one of them being my own son, John T. Oakley, Jr., the other, Mrs. Dr. Upshaw. The Wiseman Association meets with the Hartsville church the last day of September. Ye editor and secretaries, and all others who can be invited to come. Take the Hartsville Accommodation at Nashville at 5:10 p. m. Write me a card if you aim to come and we will meet you at the train and care for you. Come over into my kingdom and see how we do.

J. T. OAKLEY.

Hartsville, Tenn.

## MISSIONS

**State Board**—W. C. Golden, D. D., Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

**Home Missions**—Rev. B. D. Gray, D. D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

**Foreign Missions**—Rev. R. J. Willingham, D. D., Corresponding Secretary, Richmond, Va.; Rev. C. B. Waller, Chattanooga, Tenn., Vice-President for Tennessee.

**Sunday School and Colportage**—Rev. W. C. Golden, D. D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent; W. D. Hudgins, Sunday School Secretary, Estill Springs, Tenn.

**Orphans' Home**—C. T. Check, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

**Ministerial Education**—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn. For Hall-Moody Institute, G. M. Savage, Martin, Tenn.

**Ministerial Relief**—Rev. H. W. Virgin, D. D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

**Woman's Missionary Union**—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 206 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave., S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Ave., S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

During this week many special meetings are being held for State Missions. Our work is being studied, and our workers are being carried before the Lord in prayer. Without doubt, this annual Week of Prayer has had largely to do with the progress in our State Mission Work during the last few years. More literature has been distributed this year than ever before, and we are looking for proportionately larger results.

### THE OLD STATE MISSIONARY AND HIS WIFE.

My mind goes back to the days of my early childhood. I remember an old woman whose hair was as white as snow, who was accustomed to drive about the neighborhood as a very angel of mercy. She had acquired a considerable knowledge of medicine, and was the charity physician of the community. They told me the story of her life. Her husband was a young Baptist preacher over in old Scotland. He knew that a number of his countrymen had come to this country and had settled in Richmond County, N. C. His wife was much opposed to coming, but was led at last to see that the Lord was calling her husband. She yielded and came with him. At first they located in a pleasant field at Society Hill, S. C., but feel-

ing it his duty to preach to "his brethren, his kinsmen according to the flesh," he resigned, and came to Richmond County, N. C. He was not a missionary of the Convention, for there was no Convention. He had no Board behind him guaranteeing a support. He and his wife had a little money, and with it they bought a small farm. His wife, who was a fine business woman, managed the farm and made a support for the little family, while her husband went through Richmond, Robeson, Bladen, Sampson and New Hanover, preaching the gospel. He was gone frequently two or three months at a time, leaving her and the little children alone in a sparsely settled country community. Before leaving for a journey, they would kneel around the hearthstone and the faithful missionary would commit his loved ones to the hands of the God whom he served, and in whom they both so implicitly trusted. Far away from home and kindred, in the house of a Scotch Presbyterian friend, the good man breathed his last. Not until a week after he was buried did his wife hear of his death. She traveled a long distance through the country to place at the head of his grave a simple slab. I stood by that grave some time ago and thought of the great work that this man had done, and the seeds that he had sown, the harvests of which we are reaping today. There came to my mind, like a flood tide, the sacrifices of the young wife, who, through the years had "stayed by the stuff" in order that her husband might do State Mission work.—Miss Fannie Heck, in Foreign Mission Journal.

### REPORTS FROM EXECUTIVE BOARD.

The report of the Corresponding Secretary for the month of August, 1909:

Mimeograph letters written to accompany State Mission Week of Prayer programs, 336; letters to new societies, 6; letters to Vice-Presidents and Clerks of Associations, 19; miscellaneous letters, 15. Total, 376. Postals written, 29.

New W. M. Societies reported this month, 7. Providence Association, Dogwood Chapel, W. M. S. President, Mrs. Bertha Harvey, Kingston, Tenn., R. R. 6; Secretary, Mrs. Hannah Brazile, Kingston, Tenn., R. R. 6. Seven members.

Providence Association—New Bethel W. M. S., 10 members. President, Miss Emma Clough, Wheat, Tenn., R. R. 2; Secretary, Miss Mattie Hudson, Wheat, Tenn., R. R. 1.

Providence Association.—Mt. Pleasant Church, W. M. S., 10 members. President, Mrs. A. W. Harvey, Concord, Tenn., R. R. 5; Secretary, Mrs. H. E. Davis, Martel, Tenn., R. R. 2.

Pawpaw Plains, W. M. S., 12 members. President, Mrs. John Matlock, Lenoir City, Tenn.; R. R. 3; Secretary, Miss Annie Scarbrough, Lenoir City, Tenn., R. R. 3.

Tennessee Chapel, W. M. S., 6 members. President, Mrs. John Sparks, Kingston, Tenn., R. R. 4; Secretary, Mrs. Alice Bilingsly, Loudon, Tenn., R. R. 5.

Union Chapel, W. M. S., 10 members. President, Mrs. I. H. Cate, Kingston, Tenn., R. R. 3. Secretary, Miss Maggie Burns, Kingston, Tenn., R. R. 3.

Nolachucky Association.—Concord church, 20 members. President, Miss Kitty Wright, Mohawk, Tenn., R. R. Vice-President, Mrs. Alice Crosby, Mohawk, Tenn., R. R. Secretary and Treasurer, Miss Lula Livingston, Mohawk, Tenn., R. R. 1.

MRS. B. H. ALLEN,  
Corresponding Sec'y.

Report for month of August, 1909:  
The following literature was distributed throughout the State: 15 copies

Our Mission Fields; 18 copies Kind Words, 12 copies Foreign Mission Journal; 10 copies Our Home Field; 229 topic cards; 50 fish for Sunbeams; 17 Workers' Manuals; 18 organization blanks; 9 catalogues; 2,134 W. M. U. programs for observance of Week of Prayer for State Missions; leaflets accompanying same, 6,620; envelopes for collecting offering, 10,337; 359 copies Missionary Messenger; Mite Boxes, 1,332; children's programs, 450; amount postage on literature, \$13.83.

MRS. J. C. JOHNSON,  
Chairman Committee.

Report of Y. W. A.:

Letters written, 63. One new Society organized: Centennial Church, Nashville Association. Y. W. A., President, Miss Bernice Owen.

ELEANOR GARDNER,  
Y. W. A. Secretary.

### JUBILEE PROGRAM.

The next regular session of the Southern Baptist Theological Seminary will begin on Sept. 29, instead of Oct. 1, as is usual. The object of this earlier opening is to spend two days on a special jubilee program. There have been a number of features of the jubilee celebration of the Seminary, but that which in the highest degree will accentuate the scholarly and literary side of the work of the Seminary will be held Sept. 29 and 30. I give below a complete program of these opening exercises. It will be noted that there are scholars on the program representing all the leading religious denominations and all the various phases of theological research. The program is indeed a great one. It is important, therefore, that students reach Louisville not later than Sept. 28. The first meal will be served in New York Hall at supper on Sept. 28. We shall, of course, be glad to welcome our friends from all directions who may wish to attend these opening exercises. The occasion will be one which will be worth a long trip to attend. The program is as follows:

WEDNESDAY, SEPT. 29.

10 A. M.

"Theological Education and Teacher Training," by Wilbur Fisk Tillett, D.D., LL.D., Dean of the Theological Faculty of Vanderbilt University, Nashville, Tenn.

"Calvinism and Social Progress," by Charles Robert Hemphill, D. D., LL.D., Professor of New Testament Exegesis and Chairman of the Faculty, Presbyterian Theological Seminary of Kentucky, Louisville, Ky.

"Sociology and the Minister," by Shailor Mathews, D.D., Dean of the Divinity School of the University of Chicago, Chicago, Ill.

3:30 P. M.

"The Present Status of Theological Education," by George Edwin Horr, A.B., D.D., President of the Newton Theological Institution, Newton Centre, Mass.

"Fifty Years of Progress in Church History," by Albert Henry Newman, D.D., LL.D., Professor of Church History in the Southwestern Baptist Theological Seminary, Waco, Tex.

8 P. M.

"The Preacher's Leadership," by Sylvester Burnham, D.D., Dean of the Theological Seminary, Colgate University, Hamilton, N. Y.

"The Scholarly Element in the Minister's Life," by Joseph Leeming Gilmore, B.A., D.D., Professor in Theological Department of McMaster University, Toronto, Canada.

THURSDAY, SEPT. 30.

10 A. M.

"Fifty Years of Old Testament Research," by Robert W. Rogers, D.D., Professor in Drew Theological Seminary, Madison, N. J.

"Fifty Years of New Testament Re-

search," by Rev. William Park Armstrong, M.A., Professor of New Testament Literature and Exegesis in Princeton Theological Seminary, Princeton, N. J.

3:30 P. M.

"The Rise and Present Position of Biblical Theology," by Edward Bagby Pollard, Ph.D., D.D., Professor in Crozer Theological Seminary, Chester, Pa.

"The Present Outlook in Theology," by Augustus H. Strong, D.D., LL.D., President of Rochester Theological Seminary, Rochester, N. Y.

8 P. M.

"Fifty Years of Practical Theology," by Arthur S. Hoyt, D.D., Professor in Auburn Theological Seminary, Auburn, N. Y.

"The Contribution of This Seminary to Theological Education," by Edgar Young Mullins, D.D., LL.D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

FRIDAY, OCT. 1.

8 P. M.

"Regular Annual Faculty Address," by W. O. Carver, Th.D., D.D., Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary.

### REPORT ON COCA-COLA.

In last week's issue of this paper we printed letters from the State Chemist of Georgia and the assistant chemist of the University of Texas, who have made analyses of the popular temperance drink, showing that Coca-Cola contains no cocaine or other injurious ingredient. We print below a copy of a letter from Professor Burney of South Carolina College. Dozens of chemists have analyzed Coca-Cola and all agree as to its freedom from cocaine, morphine, whiskey and all injurious materials. A booklet has been published containing these reports and a copy will be sent free to any reader of this paper who has any doubt whatever as to Coca-Cola being what it claims to be,—a pure, harmless, delicious, refreshing, temperance drink.

Chemical Department,  
South Carolina College,  
Columbia, S. C., Jan. 17, 1906.

This is to certify that I have bought in the open market an original package of five gallons of Coca-Cola, bearing the label of "The Coca-Cola Company, Atlanta, Ga.," and have subjected the same to careful analysis.

The object of this investigation being to establish the presence or absence of cocaine, and possibly of other injurious alkaloids, I operated on quantities of three to five times the amount contained in a bottle of the carbonated beverage. The extractions of the syrup were repeated until the alkaloids were entirely removed, and the crystalline substances thus obtained was further separated by fractional extractions, after which it was concentrated and tested. Since this concentrated product failed to respond to the test for cocaine, it is clear that the alkaloid is absent, or, if present at all, then in quantities too minute to allow of detection. The active constituent of Coca-Cola syrup proved to be caffeine, and in quantities seemingly less than in a cup of good coffee or tea. There was no evidence of the presence of other alkaloids.

Yours truly,  
(Signed) W. B. BURNEY,  
Chemist.

For free booklet of chemical analyses of Coca-Cola address The Coca-Cola Co., Atlanta, Ga.

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NEWS PARAGRAPHS FROM  
LEBANON.

While this is pre-eminently a college and school town, it differs from all other towns of this character in the fact that the close of the school year and the exodus of the students does not in the least depress the tide of its social and business life. The vacation period covering the "heated term" is so fully filled with meetings of religious, educational or political character as to leave no room for the lull in the excitement and activities that characterize other towns of its character and size.

This may be said most truly of the vacation period of the present year. From its beginning to the present, there has been no change in the life of the place.

The first week was taken up by the Teachers' Institute, in which not only all those who aspire to teach in the public schools of the county were present for study and examinations, but also a number of the most prominent school men of the State were present for lectures and for teaching.

Close on this followed the Summer Synodical Conference of the Presbyterian Church, U. S. A., in which were gathered ministers, laymen and ladies, not only from nearly all the Southern States, but distinguished men from every section of the Northern States as well. The program of exercises, beginning with the Sunrise Prayer Meeting, and closing with a sermon or lecture from some distinguished speaker, furnished an inviting intellectual and spiritual feast. The meeting is modelled after the order of the Northfield Conference, and while under the auspices of the Presbyterian Church, was not confined to denominational lines, but drew from all churches men to make up its program. Among those of other communions, I mention the President of Stetson University, a Baptist, and who, perhaps, made a deeper and more favorable impression on the community than any other speaker on the program.

Following closely on this meeting was the annual Holiness Meeting, which, for the first time, was held in a tent planted on a vacant lot near the Public Square. Heretofore, these annual mid-summer meetings have been held under a shed on a large plot of ground one mile west of town, known as the Holiness Camp-ground. But for the past two years these meetings, while largely attended by the members of that persuasion, who brought their families and "tented" during the meeting, and while they showed no diminution in their drawing power, yet they were barren of spiritual results—so this year they decided to abandon the camp-ground and hold the meeting in the heart of the town. The meetings were conducted by Rev. J. O. McClurkin and wife, of the Pentecostal Mission of Nashville, who brought with them a trained body of workers and singers to assist them in the work. The singing was superb and greatly enjoyed by every one who attended the service. The preaching also was of a high order of ability, and in the main was the pure gospel earnestly and impressively delivered. The sermons addressed to the unconverted were of high order and of a most searching and convincing character. And yet few people were stirred and moved by them, and despite all the appeals and numerous propositions submitted at the close of each service, few were moved to action or to manifest any spiritual concern. This was a matter of surprise to me, and I could only account for it, by the excesses of the altar exercises in the after service. I believe that many were suitably impressed, and doubtless would have shown a proper interest, but for this.

The sermons addressed to Christians were not from my standpoint so good. There was in them much that was helpful, instructive and strengthening, but as is usual, the doctrine of Perfectionism and the duty of seeking the "second blessing and entering into the sinless state," was to a large extent the staple of his sermons to Christians. He also emphasized the second coming of our Lord, and urged the importance not only of being ready for it, but to expect it at any time. But, to my mind, the most objectionable feature of the meeting was the prominence given to preaching by women. Mrs. McClurkin not only assisted her husband in a private way, speaking to the unsaved, and praying for and instructing the penitent, but she shared with him the work of the pulpit, and frequently took his place at the preaching hour. She is an interesting and impressive speaker, possessing to an unusual degree that personal magnetism that draws all hearts of her audience to her and sways them at her will. By many she was rated as a preacher above her husband, but such was not my impression.

My objection to the doctrine of sinless perfection as held and taught by these holiness brethren, is that it is alike unscriptural and contrary to the facts of a scriptural experience. To my mind it is obvious that a being possessed of a sinful nature and living in an atmosphere of evil influence, can never in this life enter a condition of absolute sinless perfection. Perfection means much more than a life devoid of sinful acts. It implies the absence of thought or wish in opposition to the will of God. But the Scriptures teach that although we may not commit the act of transgression, yet if we desire to do so we have committed already in our own hearts the sin. Furthermore, perfection requires perfect conformity to the will of God, and that inspired by love to Him, measured by this standard, has not every one, however advanced in holiness, reason to adopt the two-fold confession of the apostle, when he said, "We have done the things we ought not to have done," and "left undone the things we ought to have done?" And do they not render any claims to sinless perfection alike worthless and ridiculous?

If, therefore, we say we have no sin, do we not then deceive ourselves, and show that we are destitute of the spirit of truth?

But it may be asked, How are we to reconcile this with the Savior's command, "Be ye perfect," etc., and the statement of John, "Whosoever is born of God doth not commit sin?" Why does our Lord bid us be perfect, if perfection in this life is impossible? The reason is obvious. In this he sets before us the standard of ultimate attainment. His law demands a perfect obedience and that example he has given as perfect conformity. The requirements of neither can be relaxed or lowered, for to do so would be to sanction and condone our faults and failures. In these passages there is idea of growth. The infant at its birth is a perfect human being, but it is so only in embryo. Perfection of manhood or womanhood is yet far in the future, but it is the end to be reached. So, when the child of God is born again, he is a perfect child, the stature of that fulness of Christ, or conformity to his image is yet far in the future. Growth in grace and knowledge and rooted and grounded in love—this is the divine plan by which perfection is to be attained.

Our proper attitude towards Christian perfection then, is that of the apostle Paul, who, twenty years after his conversion to God, wrote: "Not as though I had already attained or were

already perfect, but I follow after, reaching forth unto those things which are before." J. M. PHILLIPS.

Lebanon, Tenn.

## CANCER OF THE BREAST.

The breast is the most frequent location for cancer among women. Any abnormal growth in the breast, regardless of whether it causes any pain or not, should be looked upon with suspicion. It is of the utmost importance to the patient that the disease be recognized in its early stage and skillfully treated. Dr. Bye, a noted cancer specialist, states that he has perfected a Combination of Oils which are producing wonderful results in curing cancer, and that he has published an illustrated book giving his views on the disease, which he will gladly send free to any one interested. Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

## SUNDAY SCHOOL AND PARENT'S RELATION TO IT.

BY MRS. A. J. CARVER.

(Paper read at Parents' Day exercises, Murfreesboro Baptist Sunday School and requested for publication.)

The Sunday-school is the meeting for worship in which the teaching is the central idea. Our Heavenly Father desires that all the world may know the way of life and walk therein. The Sunday School has been abundantly blessed in its efforts to teach the precious truths of the Bible—indeed the harvest has been bountiful. Hundreds of thousands of souls have learned to love and trust the Lord, while members of some Sabbath School. Many people are of the opinion that the Sunday School is for children and young people alone; but parents, be not deceived, it is also for us. From childhood to youth, from youth to old age, we have a place in Sunday School. The invitation to attend and co-operate should meet a responsive throb in every aspiring heart. If we let the precious years go by without going to the house of God to spend an hour each Sunday in the study of His word, we fail to take advantage of one of the sweetest privileges we have. An hour thus spent will brighten our way, sweeten our lives and help us to train our children for the Master's service. O, that we could give one long, loud call in accents more thrilling than the warrior's wild bugle blast for volunteers, both men and women, who will come and bring their children regularly to study the Word of God. Let us all hasten to make one united effort for the extension and improvement of the work that is being done here. We can accomplish much if we will be guided by the Holy Spirit, and work in the strength of his mighty power.

Let us rally around our lofty standard as valiant soldiers of the cross and enroll deeds of noble daring on the indelible records of our Heavenly Father; not for worldly praise and honor, but for Jesus' sake.

Are not we willing to put aside every hindrance and make every reasonable sacrifice of selfish indulgence and worldly amusements, such as so often rob us of the golden moments of the Holy Sabbath days, that we may accomplish the high and holy purpose of leading the unsaved to the loving Savior?

O, may we, who are children of the King, be more loyal to him! The call of the world today for the knowledge of the Redeemer, should inspire us to resort to the most hopeful means of educating our children in the knowledge of God. Why is it that we loiter as idle lurkers, not mindful of the work that needs to be done in our Master's vineyard? If we would run the Chris-

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tian race and have stars in our crowns, we must, as true soldiers of the cross, fight boldly against the many besetting sins, which are daily beckoning to our children, trying to lead them to destruction.

In this day of much evil we must do our duty, or our children may not be sufficiently impressed with Divine truths to care to keep from sin. The Sunday School promotes religious, moral and social development. May we ever remember that "the eye of God is over us from on high." Thus in the fear of Him, let us train up our children in the way they should go. The Sunday School is destined to go on and on through the ages until all nations shall know of the Savior. Yea, until "The desert shall rejoice and blossom as the rose." We must support and uphold the institution of the Sunday School if we wish to be true to God. The training our children receive here will help to train them for future usefulness and may be the means of leading them to the Savior. When he comes to make up his jewels, shall not we with our children be among the happy throng to whom he shall say, "Well done?"

Murfreesboro, Tenn.

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## THE EBENEZER ASSOCIATION.

The Ebenezer is comparatively a young Association. It met this year in its 16th session with the Allensville church, near Mt. Pleasant, in Maury County. The following officers were elected: Moderator, J. W. Patton; Vice-Moderator, T. H. Athey; Clerk, W. E. Walker; Treasurer, J. P. Brownlow. The introductory sermon was preached by Rev. T. H. Athey, of Columbia. It was an earnest, practical, helpful missionary sermon, one of the best introductory sermons we have heard for some time.

The subjects of Sunday School and Colportage and State Missions occupied the afternoon, with speeches by Brethren W. D. Hudgins, T. H. Athey, J. A. Baker, W. C. Golden, J. H. Hull, R. K. Dawson and D. T. Foust.

The next morning the subjects of Orphans' Home, Christian Education, Ministerial Education and Foreign Missions were considered, with excellent speeches by Brethren R. K. Dawson, J. A. Baker, D. T. Foust and T. H. Athey. Bro. Athey dwelt especially upon the importance of Medical Missions. The session closed with a sermon by the editor.

The subjects of Religious Literature, Temperance and Home Missions occupied the afternoon. Brethren W. T. Ussery and J. E. Hight made unusually thoughtful speeches on Home Missions. Bro. J. W. Patton was announced to preach at night. We were compelled to leave Thursday afternoon to reach the Tennessee Valley Association. This was one of the best sessions of the Association we have ever attended. Among the visitors were Brethren D. T. Foust, W. C. Golden, W. D. Hudgins and Miss Mary Northington. The Allensville church was organized only a few years ago. It has a good house centrally located. Bro. J. E. Hight is the efficient pastor. The hospitality of the church and community was most abundant. An elegant dinner was set on two long tables in a store-house across the road from the church. We had a delightful home with Bro. W. J. Pennington.

## THE TENNESSEE VALLEY ASSOCIATION.

This is another comparatively young Association. It met this year with the Mt. Vernon church, near Graysville.

When we arrived on the morning of the second day the Association had been organized by the election of Bro. J. L. Godsey as Moderator. C. J. Turley, Assistant Moderator; Rev. J. M. Hinds, Clerk; and W. L. Lillard, Treasurer. The introductory sermon was preached by Dr. M. D. Jeffries at the request of the appointee, Rev. J. M. Hinds. We heard the sermon highly commended. In the afternoon Miss Northington spoke on Woman's Work, Prof. W. D. Hudgins on Sunday Schools and Colportage, and Dr. Jeffries on Education. Rev. J. M. Hinds preached at night.

The visitors to the Association were rather numerous, as follows: Brethren, J. M. Bramlett, Joe Fuller, R. L. Gentry, W. C. Golden, J. P. Gross, W. D. Hudgins, M. D. Jeffries, J. J. W. Mathis, P. M. Pardue, Miss Northington, and Mrs. N. S. Lasiter, of Missouri.

The first subject discussed on Friday was State Missions. As stated by Dr. Golden recently, more churches in the Tennessee Valley Association contributed to State Missions last year than any other Association in the State. All the churches in the Association contributed to this work with the exception of two, and the brethren say they are going to get these two to contribute this year. This is a noble record, especially for so young an Association. It speaks well for the missionary spirit pervading the Association.

Excellent speeches during the morning were made by Brethren J. B. Trotter, on State Missions, W. D. Mathis, C. J. Turley, J. M. Hinds, J. J. W. Mathis on Education. The editor preached at 11.

In the afternoon Rev. G. W. Brewer read a strong report on Foreign Missions, followed by a fine speech on the subject. The editor spoke on Temperance. At night Brother W. K. Mathis, pastor of the First Baptist Church, Dayton, preached an earnest, practical, helpful sermon, which was listened to very attentively. Several asked for prayer.

On Saturday there were good speeches on Home Missions by Brother P. M. Pardue, on the Orphans' Home by Brethren Wm. Whitlock, R. L. Gentry and J. J. W. Mathis, W. A. Howard on Woman's Work.

At 11 a. m., Bro. P. M. Pardue preached an earnest, touching sermon, which was much enjoyed.

In the afternoon the subject of Religious Literature was considered, with an excellent speech by Bro. J. J. W. Mathis. The editor also said a few words. The Association adjourned about 3 p. m. with song and handshaking.

The Mt. Vernon church has a membership of about 100. Bro. W. R. Grimsley is the beloved pastor.

We had a pleasant home with Bro. W. M. Turner. This was considered one of the best sessions of the Association it has ever held. Beginning Sunday night a meeting was begun at the church, in which Pastor Grimsley is assisted by Rev. J. J. W. Mathis. We hope to hear of good results.

## PELLAGRA.

A dispatch from Washington gives the following interesting information with reference to the new disease, pellagra, which first came into public notice recently on account of its existence in the Baptist Orphans' Home, this city, but which has since been found to be quite prevalent in other parts of the South. It is said that there are 1,000 cases of pellagra now in North Carolina alone:

"Clinical analyses of many cases of pellagra have been made by surgeons of the Marine Hospital Service in an endeavor to ascertain not only the causes of the disease, but the methods of treatment.

"The disease is peculiar to Southern countries. As described by physicians and surgeons who have come in contact with it, it is a combination of skin affection and insanity.

"Dr. C. H. Lavinder, of the Marine Hospital Service, who has made a special study of pellagra, and who has made a special report on the subject, is inclined to the belief that it is essentially, though not exclusively, a

disease of poverty, ill nourishment, bad hygienic surroundings and often alcoholism.

"In the judgment of Dr. Lavinder no specific antidote for the disease has been discovered, but the use of arsenic has proved beneficial in combating certain toxic manifestations.

"Exhaustive inquiry into the cause of pellagra has been made by the agricultural department. Dr. Carl L. Alsberg now is studying the disease from the viewpoint of agriculture. While it has not been demonstrated that the disease originates from the use of corn and its products, the assumption of the best authorities is that it does."

We may add that the children affected with pellagra in the Baptist Orphans' Home were isolated from the beginning, and are now in charge of the county authorities. They are receiving the best attention possible, and are getting along nicely.

## BAPTISM BEFORE THE SUPPER.

The *Journal and Messenger* copies the following paragraphs from a Cleveland (Ohio) contributor to the *Christian Leader-Way*, one of the most thorough-going followers of Alexander Campbell. Writing of the Lord's Supper, he says:

"Shall we invite the unimmersed to sit with us at the Lord's table? No, the institution was not given to the unimmersed. We have no divine account of its ever being observed as such. We have no authority, therefore, to go beyond the record and invite whom the Lord has not invited. But shall not we allow each one to examine himself, and so eat? Not on this question. The self-examination urged by Paul was not with reference to their baptism. They had all been immersed. But may we not give the unimmersed to understand that they can come without an invitation? Not if we are honest. May we not say that the Lord's table is for the Lord's people, and then leave them to decide the question as to whether or not they are the Lord's people? Then why not leave everybody else to decide for themselves as to the terms of obedience to the gospel? The fact is, it is our duty to tell people at the Lord's table who may scripturally partake, as much as it is to tell sinners that they have not obeyed the gospel. Only when we are clear and explicit as to those entitled to sit at the Lord's table, are we free from the responsibility of those who may, in disregard to our teaching, have partaken with us."

In this position he is in accord with other leaders among the Disciples. Logically, all of them are compelled to put baptism before the Supper, and many of them openly do so. And thus more and more the world is coming to vindicate the Baptist position.

## PARKS AND BREWERIES.

The *Word and Way* tells about "Mr. Heim, Kansas City's wealthiest, most noted and most powerful brewer." It seems that Mr. Heim "owns and operates" a park in Kansas City. He also owns and operates a brewery. The park was formerly located near the brewery, and Mr. Heim liberally supplied the patrons of the park with the products of the brewery. Later the park was moved from the northern to the southern end of the city. Mr. Heim expected to continue supplying the patrons of the park with the products of his brewery as before, but, for some reason, he was refused a license to do so. Mr. Heim was very much disappointed. He told how he had calculated on making his profits off the park by the sale of beer, and how he had the notion that an amusement park could not be profitably operated without the sale of beer. He had observed, he said, that all amusement parks in all the great cities of the country have a dramshop license and sell beer, and he believed, he said, that his park would be a failure without beer.

But he continued to operate the park. Then there came a revelation to Mr. Heim, which is stated by the *Word and Way*, as follows:

"After two successful seasons without beer, he would not have a license to sell beer in the park if it were given to him, he avows. His reasons are purely commercial. While he has had a change of mind he has had no change of heart. He likes it better without beer because it pays better. He finds, he says, that other things being equal, more people visit the park that has no beer. And he finds that the people who patronize his park now are of a much better and higher class, and that things are in a much more satisfactory condition than he had dreamed they could be without beer.

In a word, Mr. Heim is highly pleased with the financial condition of his beerless park."

Many people of Nashville thought that the city could not get along without saloons. But seeing how well it has got along without them for two months, there are very few now who would want them back.

#### TENNESSEE COLLEGE.

The editor ran out to Murfreesboro last week to enter his daughter at Tennessee College. There are five female schools in Nashville. Pupils come from all over the United States to attend them. Why should the editor send his daughter to Tennessee College? For two reasons. For one thing, because it is a distinctively Baptist school, and we believe in Baptists patronizing Baptist institutions, other things being at all equal. For another thing, because we have been very much impressed with Tennessee College as a school. The fundamental principle of the school is thoroughness, and we believe in that. In that regard Tennessee College is the logical descendant of the old Mary Sharp College at Winchester, which exerted so deep and so wide an influence in Tennessee, and in the South a generation ago, and we thank God that there is now located in Tennessee another school of that character. May it flourish for many years to come.

We are glad to know that it has the promise of doing so. Located in a beautiful, healthful, cultured community, with a magnificent building, well furnished, with a splendid faculty, headed by President Geo. J. Burnett and Business Manager J. Henry Burnett, and composed of a large corps of thoroughly competent teachers, with a religious atmosphere permeating the school, and a Baptist spirit animating it, with a phenomenally large attendance for the first two years, Tennessee College bids fair to have a long and prosperous career.

It was gratifying to see so large an attendance at the opening. The indications were that the school will be full, perhaps to overflowing this year. And yet we will venture to say that if you send your daughter, Prof. Burnett will manage to find room for her somehow. Do so. You owe it to her. It will mean a great deal in her life.

#### RECENT EVENTS.

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

Dr. Arch C. Cree began his pastorate with the First Baptist Church of Moultrie, Ga., last Sunday (Sept. 12). This is one of the great missionary churches of that great missionary State.

Rev. J. S. Corpening has just located at Ridgeway, S. C. He was formerly pastor at Union City and at Eagleville, in this State. He married Miss Williams, of Eagleville.

The 80th birthday of Rev. A. J. Brandon, Sr., was appropriately celebrated on Sept. 5 at his home in Christiana. Bro. Brandon has lived a long and useful life. May he be spared other years.

We have received letters from the following subscribers recently, in which they failed to give their addresses, J. W. Pennington, H. E. Kirk, H. E. Harris. We will appreciate it very much if they will send us their correct addresses.

Will some one please give us the address of Brother J. B. Davis? He is on our list at Walter, Okla., but we have received a card from the postmaster at that place stating that the paper addressed to him there remains undelivered in the office, that he has removed and left no address. His subscription is paid to November 26, 1909.

Dr. John B. White died at the home of his daughter, in Baileyton, Tenn., on Sept. 9, and was buried at his old home at Fall Branch on Sept. 11. He was in the 79th year of his age. Dr. White was a successful physician, and at one time represented his county in the Legislature. He was a strong temperance advocate, and in 1887 made a number of addresses in favor of the Constitutional amendment. He leaves ten living children, all Baptists, and all useful citizens. Rev. Sam P. White, pastor of the Baptist Church at Franklin, is next to the youngest of these children. We tender to them our sympathy in the death of their noble father.

And so it seems, after all, that the Friendship Association meets on Wednesday instead of Thursday. The confusion, as stated by Bro. S. P. Andrews, Clerk of the Association, arose from the fact that in the minutes of the Association it is said on one page that the meeting will be on Wednesday, and on another page that it will be on Thursday. This, of course, was an error in one place. Let it be understood then that the meeting will be on Wednesday.

Rev. G. T. King, pastor of the Hill City Baptist Church, has accepted a call to the Grove City Baptist Church, Knoxville. This church has a membership of 270 and a Sunday School with an enrollment of 200. This makes the fourth Baptist pastor to leave Chattanooga recently for Knoxville. Chattanooga's loss is Knoxville's gain.

Dr. P. T. Hale finished up his three years' work with the Baptist Educational Society of Kentucky on September 10th, and has begun his work as Financial Secretary and lecturer on Evangelism in the Southern Baptist Theological Seminary, to which position he was elected last May. His first work will be towards raising the endowment of the Seminary.

We should be glad to have some friend give us the particular address of Rev. D. W. Bosdell. He recently moved from Memphis to New Orleans. The paper is still going to him at Memphis, but is unclaimed, and we do not know just how to reach him in New Orleans. We should be glad to have some friend in New Orleans call Brother Bosdell's attention to the matter, so that his paper may be sent to the proper address.

The dedicatory services of the printing and publishing house of the National Anti-Saloon League of America were held at Westerville, Ohio, on September 14th. Bishop Luther B. Wilson, President of the Anti-Saloon League of America, presided. A number of interesting and appropriate addresses were delivered, including one by Gov. J. Frank Hanly, of Indiana. We regret very much that we could not be present. Westerville is a suburb of Columbus, headquarters of the Anti-Saloon League.

Dr. Alfred Owen returned to Nashville about the first of September after a month's vacation spent at Bay View, Mich. His friends are glad to see him looking so well. Dr. Owen is one of the most cultured men in the Baptist ministry. He has held important pastorates and professorships in the denomination. He is spending his old age quietly with his daughter in Nashville. He is held in the highest esteem by every one with whom he comes in contact. May his useful life be spared other years.

Mr. Joseph E. Fox died at Tullahoma on September 9th, after a fight of two and one-half years with tuberculosis. He was buried at Murfreesboro on September 10th. His wife was Miss Bessie Eakin, the daughter of Mrs. Laura Dayton Eakin, editor of our Young South Department. Mrs. Fox has been very brave under the affliction with which she has been threatened for several years. We trust that the blow, now that it has fallen in all of its severity, may be softened by the grace of God. We tender deep sympathy to her in her great sorrow.

Dr. B. H. Carroll, President of the Southwestern Baptist Theological Seminary, announced in the *Baptist Standard* of last week that he has secured, mainly in interest-bearing notes, the rest cash, \$100,000 for the new Seminary endowment. Of this amount Mr. F. W. Johnson, of Pecos, Tex., gave \$25,000. Dr. Carroll says that he will devote the month of September to raising the additional \$20,000, so that he may report at the next session of the Convention that the Seminary has \$200,000 endowment.

The following item, taken from the *Western Recorder* of last week, will be read with much interest, both by the friends of the bride and of her father in Tennessee: "To the surprise of their many friends, Rev. W. P. Wilkes, the joint missionary of the State Board and District Board of Bethel Association, and Miss Mamie Powell, daughter of our Corresponding Secretary, Dr. W. D. Powell, were married on Friday at high noon at the residence of the bride's father, 112 East St. Catherine street, this city. Dr. H. A. Porter, pastor of Walnut Street church, officiated, assisted by the bride's father. The *Recorder* force all extend congratulations." We extend hearty congratulations.

Rev. J. N. Lawless has tendered his resignation as Financial Secretary of the Tri-State Memorial Hospital at Memphis. A Memphis dispatch to the *Nashville*

*Tennessean* says: "Mr. Lawless, who has been active in raising money already secured, differed with the majority of the Board mainly as to the time of starting the work and as to the scale on which it was to be started. At the last meeting of the Board he tendered his resignation, which was refused, but as he has insisted that it be accepted, it was stated today his wishes would prevail. He says he has as yet no plans for the future." It is announced that a committee consisting of E. W. Porter and Sam Holloway has been named by the Tennessee directors of the Baptist Tri-State Hospital, to raise the additional funds necessary to bring Tennessee's quota up to par.

In the territory of the Southern Baptist Convention there are 21,296 churches. Of these over one-half contributed to Foreign Missions. There were 10,118, though, that gave nothing to Foreign Missions last year, distributed among the States as follows: In Alabama, 740, over one-third of the entire number; in Arkansas, 1,232, over four-fifths; in Florida, 349, just two-thirds; in Georgia, 1,267, considerably more than one-half; in Kentucky, 737, over one-third; in Louisiana, 442, nearly three-fourths; in Maryland, 30, over one-third; in Mississippi, 809, nearly two-thirds; in Missouri, 1,084, or about three-fifths; in North Carolina, 539, one-third; in Oklahoma, 724, or about five-sixths; in South Carolina, 289, one-third; in Tennessee, 950, or nearly two-thirds; in Texas, 742, one-third; in Virginia, 182, or a little over one-sixth. This showing is bad enough, but it is much better than it has been, and it is going to be better still. Now, for a great campaign to secure a contribution from every church in the bounds of the Southern Baptist Convention for Foreign Missions.

Rev. Frank Willis Barnett, editor of the *Alabama Baptist*, says that he has been warned to keep silent on the question of the Constitutional amendment now pending in Alabama to incorporate in the Constitution of the State the prohibition of the liquor traffic. The reason given for the warning is "for fear that the prestige of the paper will be hurt and that he will lose a number of subscribers." Instead of heeding the warning, Brother Barnett publishes a double-leaded editorial, in which he says: "We appreciate the advice of our friends at all times, but we cannot remain quiet when a question of such far-reaching importance is up before the people of Alabama, and this is to warn the readers of the paper that we not only propose to use its columns in fighting for the amendment, but expect to speak for it whenever and wherever opportunity presents itself as we go up and down the State. We can not remain quiet when our conscience cries out against the whiskey evil. We can not remain quiet when we believe the amendment will do much to settle the question in Alabama. We may not be able to do much, but what we can we will do, and in the years to come leave it as a heritage to our boys that their father never kept quiet for prudential reasons, but counted it a blessed privilege to be lined up with the women and children of Alabama. We expect to make as great noise as we know how in favor of the amendment." This is bravely spoken. It sounds like a man, and, we confess we can not help admiring a man.

The *Journal and Messenger* says that "Prof. Ernest DeWitt Burton, head of the Department of New Testament Literature and Interpretation at the University of Chicago, who, in July, 1908, left under a commission from the University of Chicago to make a study of educational conditions in China and other Oriental countries, has returned to Chicago. Mr. Burton's journeys and investigations included Turkey, Egypt, India, China, Corea, and Japan. Of these countries, Turkey, Egypt and Corea were very briefly visited, two months were given to India, six months to China and six weeks to Japan. In China the old education has practically passed away, and the government is making strenuous and, on the whole, remarkably strenuous efforts to build up a system of education modeled on that of Europe and America. In all the larger cities of China, buildings have been erected, teachers and pupils gathered and schools of the modern type organized. In not a few cases, as, for example, at Foochow and in the far west at Chentu, the old examination halls have been torn down to make place for schools modeled on those of the West. The schools founded by the various missionary societies are doing excellent service, many of them much more efficient work than that by the government schools. But neither the mission schools nor the new government schools are adequate to supply the demand for the education of the Chinese youth who have begun to recognize the fact that their country has entered upon a new period of its history, and that the new *ce lestem* demand a new education."

## THE HOME

### A SONG FOR THE HOME-LAND.

MARGARET E. SANGSTER.

A song for the home land, its valleys and hills,  
Its lakes lying blue, and its silvery rills;  
A song for its fields and their harvests of gold,  
A song for its mines with their wealth all untold;  
The home land, the dear land, the land of the free,  
O beautiful mother, our hearts cling to thee!

A song for the church with its call unto prayer,  
For the comfort and healing and joy we have there;  
A song for the school, with the flag on its roof,  
For the lessons it teaches for manhood in proof;  
A song for true brotherhood, sturdy and free,  
O home land, dear home land, a chorus for thee!

A song for our Sabbath that dawns with its peace,  
From greed and from bondage a day of release;  
A song for our Bible, wide open and fair,  
For our Sunday-schools dear, and the bands gathered there;  
For the men and the women whose service is free,  
O home land, fair home land, a chorus to thee!

And, oh, may our home land be cleansed from all stain,  
And pure as the fathers endowed to remain;  
Its banner of stars be flung out to the breeze,  
Its fearless ships sail on the path of the seas;  
God bless it, the dear land, the home of the free,  
O beautiful mother, our hearts cling to thee!

*Pittsburg Christian Advocate.*

### WHY I GO TO CHURCH ON RAINY SUNDAYS.

BY FRANCES R. HAVERGAL.

I attend church on rainy Sundays because:

1. God has blessed the Lord's day and hallowed it, making no exception for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fail through weakness, I shall have great reason to blame myself unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm or too cold or too rainy frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. Though my excuses satisfy myself they still must undergo God's scrutiny; and they must be well grounded to do that.

12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—*Selected.*

### HANDY HOUSEHOLD LINIMENT.

"You ought to have a bottle of it handy." So reads the average advertisements of remedies for rheumatism, wounds, scalds, etc. Any household that has a bottle of cotton-seed oil in the house—either the kind for cooking or the salad dressing—does not need any other remedy in the liniment line. Cotton-seed oil is splendid for rheumatism if applied with plenty of "elbow grease." Just rub the oil in, good and hard. It lubricates the muscles and sinews, while the massaging removes the obstructions in the circulatory system. Half an hour's treatment of this kind will take away the stiffness and pain caused by muscular rheumatism. Applied to burns or wounds, cotton-seed oil has a soothing and healing effect.

### TWO LITTLE TRAVELERS.

What I am going to tell you happened on a sleeping car in the Middle West, and, excepting names, personal and geographical, it is literally true. As names and places are of little interest, I feel sure that no harm will be done by using fictitious ones.

In the Middle West, therefore, I returned one morning to my own particular section in the sleeper, after a delicious breakfast, to find two small travelers, aged six and eight, seated at a private table of their own. With infinite content they were feasting on oranges, sandwiches, pickles and cookies.

On learning from the porter that they were traveling alone, I at once availed

## One Cough

Ask your doctor about Ayer's Cherry Pectoral. If he says, "Take it," then take it. If he says, "No," then don't. J. C. Ayer Co., Lowell, Mass.

A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. Sold for seventy years. How long have you known it?

myself of a traveler's privilege and made overtures to acquaintance. Within three minutes we were chatting like old friends.

"Who put up that nice breakfast?" I asked.

"Hannah," they answered together.

"Didn't your mamma put it up?"

"She's dead," answered the older one—not sadly, for she was too young to know the pity of it, but half-mysteriously as one who vaguely understood of what she spoke.

"Who put you on the cars?" I asked.

"Papa did. We're going to see grandma, and stay two months and feed the chickens every morning."

The dear grandmother! I inwardly rejoiced that they were to enjoy this degree of maternal care, "once removed," though it was.

"Here's an orange a man gave me," said Helen, the older one. "Isn't it big? I guess I'll save it and give it to grandma. She's big, too."

"What will your papa do without his little girls—and what will Hannah do?" I asked.

"O, Hannah's gone to Arizona to see her sister. She's going to sleep in a chair-car!" she added, proudly, as if the honor of sleeping in a chair-car was not often conferred.

"Papa just hates to get up in the morning," said Helen. "Hannah has to call him about three times. O," she continued, "is your name Miss Hawkins? Because you look like her. She took care of Daisy when she had the diphtheria. She was lovely. Her teeth were just like yours."

"And she could take out her under ones," chimed in Daisy, eager to have a finger in this conversational pie.

"But mine won't come out," I stoutly asserted.

"Let me see," said the incredulous Daisy.

I promptly gave one or two sharp pulls to my "under teeth" to assure Daisy, beyond the shadow of a doubt, that they were not detachable.

"Grandma's are nice," presently answered Helen. "I've got two."

"I haven't even one," I answered.

This pitiful condition appealed so forcibly to her that she presently said: "I'll tell you what I'll do. I'll go shares with you on mine!" (Bless the generous, childish heart!) "I'll go shares with you on both," she continued, with the beaming smile of one who has finally settled a troublesome problem.

"Are we 'most to Gordon?" she presently asked.

"No," I answered; "we won't be there for two hours yet. But let us count all the cows and horses and white houses with green blinds that we pass. A cow counts one, a horse two, and a white house with green blinds counts five. Twenty-five is the game."

The novelty of this exciting pastime banished all longing for a whole hour.

"Are we 'most to Gordon?" queried Daisy; "for we must pack our satchel if we are." So the little satchel was brought to me, and two tiny night dresses were carefully refolded and re-

placed. Two little toothbrushes and two little combs were also stowed safely away. Next a miniature purse containing a trunk check and a key was carefully inspected and replaced in Helen's pocket.

"Are we near Gordon now?" asked Daisy, with a shade of weariness in her fresh young voice.

"Only a few minutes more," I answered, "and then you'll be with your grandma. Tomorrow morning you can feed the chickens."

"I hate to leave you," said little Daisy, winding her arms about my neck.

"So do I," chimed in the older sister. "Come to grandma's with us!"

"I must go home to my own dear mother," I answered, "but don't forget me and I'll not forget you, and some day—who knows—we may meet again."

We were approaching Gordon. I carefully washed the little faces and hands, and smoothed the pretty hair, so that they might look sweet and fresh when they reached their journey's end.

"What if grandma wasn't there to meet us!" exclaimed prudent little Helen.

"She will certainly be there," I assured her.

And when the train reached the station, I was on the platform with the children. No need to ask which was "grandma." The face of a bright, buxom woman of perhaps fifty broke into the happiest of smiles at the sight of my dear little fellow-travelers. And into her careful hands I resigned them, hoping that some guiding hand might carefully and wisely direct the lives of the two dear children who had brightened a whole forenoon for me on a long journey across the continent.—*Mary V. Worstell, in New York Advance.*

### GREAT NEWSPAPER COMMENT.

The remarkable cure in two extreme cases of opium and cocaine addictions that had been made at Dr. Woolley's Sanitarium in Atlanta, Ga., were freely commented upon by the Constitution, the leading paper in that city. The Constitution said: "These were extreme cases, using both morphine and cocaine, each using from forty to sixty grains of morphine and from twenty to twenty-five grains of cocaine, hypodermically, in twenty-four hours. Their vital forces were impaired; they were emaciated, and were seriously in doubt about ever being cured by any method of treatment; their whole bodies almost a mass of sores as a result of the puncture of needles. Both of these patients were discharged after thirty days' treatment, neither of them taking any medicine the last 15 days. The sores of their bodies had healed, they could sleep, there was no insomnia, no loss of appetite and no material suffering. They progressed nicely from the first dose of medicine and gained strength and flesh rapidly."

**OPIUM** or Morphine Habit Treated. Free trial. Cases where other remedies have failed, specially desired. Confidential. Dr. R. G. CONTRELL, Successor to Harris Institute, Room 552, No. 400 W. 23d St., New York

# You Look Prematurely Old

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**Young South**

Mrs. Laura Dayton Eakin, Editor

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Missionary's Address: Mrs. Bessie Harlowe Maynard, Salem, Va.

All communications for this department should be addressed to Mrs. L. D. Eakin, 422 Georgia Avenue, Chattanooga, Tenn.

CORRESPONDENCE.

I was just sitting down to my desk to write my weekly letter to you when a telegram was put in my hand, bearing the sad news that death had claimed the husband of my only daughter at Tullahoma, Tenn., where they have been since he came from Arizona three months ago. I go to her at once. I have letters from Fairmont, W. Va., Athens, and Jackson, which I meant to have acknowledged, but my heart is so full of sorrow for my one little daughter, that I find I am incapable of writing today.

I go to her at Tullahoma and to Murfreesboro, where the sad burial will occur tomorrow, Sept. 10.

You will forgive me if I ask you to wait until next week when I hope to bring her home to Chattanooga.

We have known that her husband was a victim of the "great white plague" for a long time. Still, the news of his death is a fearful shock, and I feel unequal to the task of writing you today.

Just wait on me for a week, and I hope I'll find many letters from you when I get back with the poor child.

In great sorrow,

Your friend,

LAURA DAYTON EAKIN.

Chattanooga.

OUR NEW MEXICO LETTER.

It is with pleasure that I send you some news items concerning the Lord's work in New Mexico.

Gracious temporal blessings have come to us from God's gracious hand within the last few weeks. For many months the drought had been severe, and we lost heavily in the death of thousands of cattle and horses.

Then the crops were kept back in their growth, and farmers were discouraged. But the bountiful rains have come and our stock is getting fat and crops are looking well, and if we have a late frost our crops will be fine.

AMONG THE CHURCHES.

So far as I can learn the work of our churches is generally prosperous. But the lack of pastors and houses to worship in, greatly hinders the onward march of our Lord's kingdom. We recently lost Pastor Woods at Carlsbad by death, and now Bro. Vermillions is to leave Roswell. These are two of the most inviting fields in New Mexico. We have many pastorless churches in the territory, besides these two.

ASSOCIATIONAL MEETINGS.

We have only two real active Associations in the territory—the Portales and Lincoln. The former will soon hold its annual meeting at Melrose.

The Lincoln Association met in its annual session at Hope, Aug. 4. The meeting was a great one. Some 28 or 30 churches were represented, and the attendance was large. We held our meetings for the most part in my new tent, and as I have been the supply missionary pastor of the Hope church for some months, it fell to my lot to

be the "host" of the Association. We had been meeting at night for several nights before the convening of the Association, and had a good revival spirit among our people, when the messengers and visitors arrived on the ground, and all during the meeting, people were added to the church, and on Sunday of the meeting I baptized a number of happy converts in the presence of an immense congregation.

We had a large number of faithful ministers present with us, and the sermons preached were great. The speeches were good. The reports from the churches were encouraging. There were 8 new churches received into the body. The reports of the missionaries and the colporters were full of good news.

Your scribe made his first report to the body, and the brethren seemed to be well pleased with the work done, and the Association elected me as one of their missionaries for another year, and I am hopeful of doing a greater work than ever this year.

Our territory is so large that it was thought best to divide the territory into three Associations, so we are to have two new Associations soon. I will remain with the old body, and my field will be in the Pecos Valley and on the plains east of the Pecos River.

SOME CAMP-MEETINGS.

When I was in Tennessee and Kentucky, in May, attending the S. B. C., visiting my parents and others, and visiting some of my old fields, viz.: Williamsburg and Lot, Ky., Jellico, Clinton, Knoxville and Harriman, Tenn., I told my old friends about my work here in New Mexico, and of my great need of a big tent in which to hold camp-meetings, and they readily gave me the money with which to buy the tent, and soon I had it stretched in the new and growing town of Malaga, and there I held a meeting that resulted in the organization of a Baptist Church, and the raising of enough money to insure the erection of a beautiful church-house, and already the work has begun on the same. It was at Blue Springs Ranch, situated in the beautiful Black River Valley, that the next camp-meeting was held. Here we organized a new Baptist church and Sunday-school, and started the movement to build a new church-house. This is a hopeful field. One of the largest cattle men in New Mexico, together with his wife, who had been a Presbyterian, joined the church and were baptized. This meeting is to be a permanent thing annually.

Next year we will advertise the meeting extensively and expect hundreds of the ranch people and others to attend.

My next camp-meeting will be at Hope, beginning Sept. 3. From Hope I go to Monument, about 80 or 90 miles from Carlsbad, the nearest railroad station. I will hold a meeting there, at Lovington and Knowles, and will doubtless organize a church at Lovington. I now have my tent, horses and wagon, but need a folding organ, which I hope to get soon. I desire on behalf of our people here on the frontier, as well as

myself, to return our thanks to the friends at Williamsburg, Lot, Jellico, Clinton, Harriman and Knoxville, for their generous and timely gifts that enabled me to get my tent. May God richly bless them.

My wife was elected as my helper in the work another year, and she is with me now here at Elk, in the Sacramento Mountains, where we are doing some missionary work and enjoying the pure air and water, and beautiful scenery. We are traveling in our "Missionary Wagon," drawn by "Fred" and "Ned," our faithful gray ponies.

We stop to sleep and eat where we please, as we have our wagon fitted up with bedding and "chuck box." We don't buy much to eat, for game is plentiful, and I have good guns. On this trip we have eaten game and fish as never before in life. Our most youthful missionary in the territory—Master Wm. Arthur Medaris, is on his first trip and seems to enjoy it. He is but six months old, but delights in driving the horses, bathing in the rivers, and camping out on the plains and mountains.

When we shall have reached our home again on the ranch in Texas, we will have traveled 400 miles in the wagon. But I must close. R. C. MEDARIS.  
Elk, New Mexico, Aug. 30, 1909.

NEGLECT.

Archius, a Grecian magistrate, received a packet from a friend who had discovered a plot to take his life. The messenger who delivered it said: "My lord, the person who writes you this letter conjures you to read it, immediately—it contains serious matters." Archius, who was then at a feast, replied, "Serious matters tomorrow," and smilingly put the packet from him. That night the plot was executed, and Archius on the morrow was a mutilated corpse.

How many in this day are losing their souls for the same reason. Simple neglect. One goes to his farm and another to his merchandise and neglects the warnings of the Gospel, and when they are least thinking of death, the rider on the pale horse comes and bears them away to judgment. Paul when speaking on this subject said:

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

So many people seem to think because they are not desperate sinners, or worse than their neighbors, they will not be lost, depending on their moral character and their good works to save them. The blessed Savior in speaking of them said:

"There were present at that season

some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."

Conviction of sin, and need of salvation are some of the needs of this time and generation. I was forced not long ago to say to a friend that our neighbors had become so good that they did not need salvation, while they admitted they were a little out of the way, yet they did so many good deeds.

C. A. BARNES.

Palmyra, Tenn.

P-Y-R-A-M-I-D P-I-L-E- C-U-R-E.

Does Away with Knife, Nurse and a Big Doctor Bill.

A free trial package to any one who will write for it.

\* \* \* \* \*

At your drug store, 50 cents a box.

\* \* \* \* \*

Cures promptly, painlessly and permanently.

\* \* \* \* \*

Is easy to use and requires no cleverness to get the best results.

\* \* \* \* \*

Begins its stunt at the start and keeps on until a cure is consummated.

\* \* \* \* \*

Stops inflammation, swelling, congestion, irritation and itching the first thing.

\* \* \* \* \*

This is the beginning of a cure. You quit gritting your teeth and saying improper things.

\* \* \* \* \*

No need to stop your work and "call your neighbors in." No fuss and publicity.

\* \* \* \* \*

A man gets back his ambition, takes hold of work and has no wish to die.

\* \* \* \* \*

A woman returns to her natural good looks and cheerfulness and the pained, drawn face is replaced with a plump, smiling one.

\* \* \* \* \*

There is no use trying to be happy with piles. Joy and piles don't chum.

\* \* \* \* \*

Send and get a free package; this is the way to commence curing yourself. If it was not all right, no such offer would be made.

\* \* \* \* \*

Send today for it; it is the best and only time to do a thing that should be done.

\* \* \* \* \*

Yours for a speedy remedy in the use of the Pyramid Pile Cure.

PYRAMID DRUG COMPANY, 219 Pyramid Building, Marshall, Mich.

**It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:**

Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIPLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.



## AMONG THE BRETHREN.

BY FLEETWOOD BALL.

The recent revival at Decaturville, Tenn., in which Evangelist T. O. Reese, of Nashville, assisted Rev. R. E. Guy, of Jackson, resulted in a revival of the church and three accessions by baptism.

The church at Huron, Tenn., pastorless, is this week enjoying a revival, conducted by Evangelist T. O. Reese, of Nashville. The outlook is bright with promise.

Rev. O. W. Taylor, of Martin, Tenn., was assisted in a revival lately at Hazel, Ky., by C. L. Rhodes, of Martin. There were 13 additions, 7 by baptism, 1 from the Methodists.

The church at Bells, Tenn., is pastorless, Rev. J. W. Wood having resigned. This splendid field needs a splendid man.

In the recent revival at Obion, Tenn., Rev. E. L. Watson, of Union City, Tennessee, assisted Rev. G. L. Ellis, of Martin. There were 4 additions, 1 by baptism, 3 by letter.

The chair of Mathematics in Union University, Jackson, will be filled next year by Prof. E. S. Balthrop, of Columbia College, Lake City, Fla. He is said to be a most capable man.

Clear Creek Church, near Dyer, Tennessee, lately experienced a gracious revival in which Rev. J. T. Early, of Jackson, Tenn., did the preaching. There were 25 professions and 18 accessions by baptism.

Revs. A. J. McLemore and J. W. Crawford, of Milan, Tenn., lately held a meeting near Gadsden, Tenn., resulting in 36 conversions and 16 accessions to adjacent Baptist churches. A church will likely be organized as a result of the meeting.

The revival last week at Union Church, near Chesterfield, Tenn., of which Rev. W. F. Boren, of Darden, is pastor, resulted in many conversions and 14 accessions, 12 by baptism. The Walkers, Essarys, Frizzells, Davises, Wallaces, Dennisons and other good families made the sojourn of this scribe delightful.

Dr. Fred D. Hale, of McKinney Avenue Church, Dallas, Texas, has been secured to edit the Query Department of the *Baptist Standard*. Such a statement insures lively reading in that paper.

Dr. B. H. Carroll, dean of the Southwestern Baptist Theological Seminary of Waco, Tex., announces that a fund of \$100,000 for the endowment of the Seminary has been procured since Dec. 12. F. W. Johnson, of Pecos, Texas, started the gifts with \$25,000.

Rev. J. Frank Norris, of *The Baptist Standard*, will serve as temporary pastor of the First Church, Waco, Tex., succeeding Dr. A. J. Barton.

Rev. John F. Vines, of Anderson, S. C., lately supplied most acceptably the pulpit of the Hanson Place Church, Brooklyn, of which Dr. W. M. Vines was until recently pastor.

Rev. R. E. Peel, of Ebenezer, S. C., tardily comes to the support of Dr. C. C. Brown, in his opposition to the Divine call to the ministry. Bro. Peel says God calls within, not without, by subjective, not objective revelation. He admits that objective revelation is the Bible. To this he should add the Holy Spirit. These, of course, subjectively speak in us. So the divine call is both subjective and objective revelation. Somebody is going to have to take a peeling on that article.

The Southern Baptist Theological Seminary is to observe a jubilee program Sept. 29 and 30, at the beginning of the present session. For three days the new student body will hear notable addresses. A happy idea, but spoiled by the fact that the very first addresses are from a Methodist, a Presbyterian and

a University of Chicago theologian. Why will the authorities of our cherished institution outrage the sensibilities of their loyal constituency by thus giving Pedo-Baptists an opportunity to inject their theological poison in the minds of young preachers? But Southern Baptists are being urged to pay the bills. Methodists and Presbyterians are not asked for money.

The revival at Spring Hill church, near Paris, Tenn., in which Rev. Andy Potter assisted Rev. D. T. Spaulding last week, resulted in 15 accessions to the church. The church was greatly revived.

In the meeting at Bethel church, near Dyer, Tenn., which lasted eight days, Rev. G. H. Stigler, witnessed 40 conversions and 21 additions. Three Campbellites were converted and truly baptized. Bro. Stigler is this week in a revival at Dyer.

Rev. W. H. Bruton has resigned as pastor at Ripley, Tenn., to take effect Nov. 1. He makes the change because of depleted health. He has been pastor at Ripley nine years and that church never had a better one nor the cause a more loyal supporter. Bro. Bruton will go East in search of health. He says the devil told the truth once—see Job. 2:4.

T. F. Moore, of the *Baptist Flag*, thinks this scribe is the embodiment of gall. Webster defines gall as "brazen assurance." Possibly we deserve the harsh impeachment. But a better concrete example of that despicable element of character is the man who, with ability of mustard-seed capacity, thinks he fills the place of the intellectual giant. J. N. Hall, as editor of the *Flag*. And we opine that even more gall will be needed by the aforesaid presumptuous mortal to meet the emergency of the business complications involving him, which have arisen in the neighborhood of Fulton, Ky.

Rev. I. E. Gates has resigned as Evangelist in connection with the Southwestern Baptist Theological Seminary of Waco, Tex., to become the president of Wayland Institute, Plainview, Tex. Dr. J. R. Pentuff takes the position of Seminary Evangelist.

Rev. C. D. Owens, a Tennessee product, resigned lately the care of the Second Church, Marshall, Tex. His plans are not known.

Southside Church, Ft. Worth, Tex., has called Rev. Luther Little, Evangelist of the Home Mission Board, and the Texas papers think he will accept. He has been holding a successful revival with that church.

Rev. W. P. Wilkes and Miss Mame Powell, daughter of Dr. W. D. Powell, of Louisville, were married lately at the home of the bride's parents, Dr. H. A. Porter, of Walnut Street Church, officiating. The many Tennessee friends of the bride congratulate her most heartily.

Dr. B. B. Bailey, of the First Church, Shelbyville, Ky., has our deepest sympathy in the loss by fire of his elegant church. The loss is estimated at \$20,000, with no insurance. Another will be promptly constructed.

Rev. R. S. Gavin, of Huntsville, Ala., has a letter in the *Alabama Baptist* of last week, bearing the inscription, "To a Deacon Who Wasn't Worth Killing." It is a unique and interesting production. Pastor, get a copy and give it to your deacon.

Rev. W. H. Williams, of Springfield, Ky., our friend of Seminary days, lately assisted Rev. R. L. Purdom, of Mackville, Mo., in a revival, resulting in 27 accessions to the church by baptism.

Evangelist Geo. W. Elliston, of Martinsburg, Mo., is having a great meeting with New Hope Church, near Mexico, Mo. He has successfully assisted in meetings in Tennessee this summer.

Rev. C. A. Westbrook, of Doniphan,

Mo., has accepted the care of the church at Rogers, Ark., succeeding Rev. J. W. McAtee. The new arrangement begins Oct. 1.

Rev. R. D. McKinnis, of Cardwell, Mo., is holding a revival at Hornersville, Mo., which has already resulted in 45 conversions. The work grows with each service.

Mr. W. T. Curtis succeeds Rev. Walter M. Lee as editor of the *Western Evangel*. Bro. Curtis has been assistant editor for some time and knows well his job.

Rev. Geo. W. McCall has resigned the care of the church at Brownwood, Tex., to accept a call to College Avenue, Fort Worth, Tex. He leaves a church of 1,000 members.

Dr. W. M. Lee, retiring editor of the *Western Evangel*, Abilene, Tex., is to hold meetings in New Mexico and Arizona.

Rev. H. H. Wallace, of Carterville, Ill., has resigned that pastorate and moved to Marion, Ill., where, in company with Rev. E. L. Carr, who also resigns a pastorate, he has opened an office and will give himself to the work of magnetic or psychic healing. Where is the foolkiller?

Evangelist R. S. Kirkland held a revival at Easton, Ill., lately resulting in 165 professions, 68 joining the Baptist Church, and 63 the Methodist Church. Rev. I. S. Hicks has been called as pastor. How came so many folks to stray off to the Methodists? Did the Baptists go to sleep?

Rev. J. J. Midkiff has been elected financial agent of Ewing College, Ewing, Ill. He is to secure \$30,000 for improvements at an early date.

Mr. I. B. Tigrett, cashier of the Union Bank & Trust Co., Jackson, Tennessee, is to be acting president of Union University, Jackson, Tenn., until a permanent president is chosen. The outlook for the school is better than for years. Tigrett is wise, wealthy and winning.

Rev. H. B. Cox, of Murphysboro, Ill., has accepted the care of the church at Harrisburg, Ill., and has taken charge. He is decidedly opposed to alien immersion.

The *Baptist Advance* advances the brilliant idea that this scribe "seems to have some of the fighting disposition;" but surmises that "after all it may be of the banty kind." The inference is that Editor E. J. A. McKinney is the fiery-combed cock of the walk.

Rev. W. C. McPherson, of the First Church, Paragould, Ark., lately assisted in a revival with Immanuel Church, Little Rock, Ark., resulting in 8 accessions, 2 by letter, 6 by baptism. Bro. McPherson's preaching greatly delighted the people.

Rev. John B. Swanner, missionary for Mt. Zion Association, in Arkansas, lately held a revival at Marked Tree, Ark., which resulted in 17 professions and 12 renewals. A delegation came down from the First Church, Jonesboro, Ark., and received 14 into that church. An organization of 30 will be effected at Marked Tree.

Rev. C. W. Stumph, of Bunkie, La., was lately assisted in a revival at Bayou Rouge Church by Rev. W. E. Hathorn, of Norwood, La. There were 9 accessions to the membership.

Rev. N. B. Williams, of Morrilton, Ark., was lately in what promised to be a great revival near Palarm, Ark., when he was called home to find his consecrated wife down with typhoid fever. The meeting closed with 12 conversions and 7 additions.

Revs. T. M. Newman and W. M. Wood, of Lexington, Tenn., are engaged this week in a revival at Mazies Chapel Church, near Alberton, Tenn. For as much as five years this church

has not had a pastor and is considerably the worse for wear.

Rev. G. E. Barham has resigned as pastor of the church at Milan, Mo., to take effect Oct. 15. He will devote some time to evangelistic work.

Rev. W. P. Head, of Punta Gorda, Fla., died last week. He was one of the most useful in the Florida ministry, and will be sadly missed.

The church at Henry, Tenn., last Sunday recalled its popular pastor, Rev. Andy Potter, of Paris, Tenn., and the outlook for the work is increasingly bright.

Rev. A. M. Nicholson, of Jackson, was assisted lately in a revival at Denmark, Tenn., by Rev. J. A. Carmack, of Jackson, which resulted in 11 professions and 6 accessions by baptism.

## BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 241, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

## HOME-COMING AT RICHLAND CHURCH.

Home-coming day at the Mouth of Richland church, Grainger County, Tennessee, will be celebrated Saturday, September 25. The program follows:

10 a. m.—Song, "All Hail the Power."

10:10—Scripture reading and prayer. Dr. W. L. Cate.

10:25—Song—"Come Thou Fount."

10:30—Welcome address, Rev. A. R. Pedigo.

10:45—Song, "Jesus Lover of My Soul."

11:00—Sermon, Rev. J. L. Dance.

11:45—Song, "How Firm a Foundation."

12:00—Dinner on the ground.

1 p. m.—Song, "My Hope is Built on Nothing Less."

1:10—The History of the Church, Dr. Cate, Its Past; J. M. Otey, Its Future.

1:50—Song, "Zion Stands With Hills Surrounded."

2:00—The Bible and Missions, Rev. John M. Anderson.

2:20—"The Church and Education," Rev. W. A. Atchley.

2:40—"The Church and Sunday-School, Rev. J. H. Sharp.

3:00—Song, "Blest Be the Tie that Binds."

Prayer by the pastor, Rev. A. R. Pedigo.

## READY FOR EVANGELISTIC WORK.

After years spent in writing and publishing religious books and work in Chicago, myself and wife are feeling strongly led to return to general evangelistic work. For years the Holy Spirit has been laying upon our hearts a burden of prayer for a general and thorough revival. We believe it is God's plan to grant such a revival in answer to the prayers and intercessions of his people in all the various evangelical churches; and in our evangelistic work, we strongly emphasize the privileges and possibilities of prayer. We are ready to go as God may lead and open the way. We prefer, wherever possible, that churches in localities in which we go, should arrange for united revival effort. We shall be pleased to correspond with pastors desiring help. Where pastors so desire, we shall be glad to hold a

few days' convocation for prayer, and believe that in many cases such meetings would open the way for a glorious revival. Mrs. Shaw is State Evangelist for the W. C. T. U. As to terms, we believe that it is to the glory of God that churches sending for us should become responsible for our traveling expenses and entertainment. Beyond that we expect only the free will offerings of the people and the privilege of selling our own religious books.

Yours for souls,

S. B. SHAW.

1080 S. Division St., Grand Rapids, Mich.

Would be glad to work in the South this winter.—S. B. S.

**NON-RESIDENT NOTICE.**

Nannie Smotherman vs. Percy Smotherman. October Rules, 909.

In this cause it appearing to the satisfaction of the Court that the defendant is a non-resident of the State of Tennessee, therefore the ordinary process of law can not be served upon him; it is therefore ordered that said defendant enter his appearance herein at the October term of the Davidson County Circuit Court, to be holden at the Court House in Nashville, Tennessee, on the second Monday in October, it being a rule day of this Court, and defend, or said complainant's bill will be taken for confessed as to him, and set for hearing ex parte. It is therefore ordered that a copy of this order be published for four weeks in succession in the BAPTIST AND REFLECTOR, a newspaper published in Nashville.

L. M. Hitt, Clerk; E. R. Rutherford, D. C. Rutherford & Rutherford, Solicitors for Complainant.

**A WEEK'S WORK.**

Fairfield Church, Bedford County.—Preached 8 sermons; 2 professions of saving faith; 4 approved for baptism and baptized by Pastor D. B. Vance. One addition by letter. Received \$14.74 for State Missions. Sold Bibles, Testaments and books, \$3.90; 2 subscriptions to the Missionary Messenger, \$50c. Total, \$19.14.

Friday attended the Old Baptist Association (Elk River), and heard three sermons at one sitting.

Bell Buckle.—Pastorless. Preached Sunday morning and evening. Good congregations. 42 in S. S. Received \$8.55 for State Missions. The church extended Rev. D. B. Vance a call to become their pastor.

Total sent in this week, \$27.69.

I go to Tracy City which is pastorless, for some work this Monday, September 13, 1909.

R. D. CECIL,  
Pastor-Evangelist.

Bell Buckle, Tenn.

**TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.**

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c

**CHAPLAIN WELLS WORKS WITH MEN.**

In my mass-meetings for men only I have given my lecture "Jerusalem Under the Turks" to 5344 men in the last six weeks.

We have had 586 forward for prayer at the close of the lecture, and 203 have accepted Christ, and confessed Him before the audience as their Lord, Savior

and King. I am truly grateful to God, and give Him all the glory.

I write this to urge all my friends and classmates, both in the University and Seminary, to pray that God may still greater bless my work as an evangelist.

Brethren don't forget this request.

FRANK M. WELLS.

Jackson, Tenn.

**A CORRECTION.**

Bro. J. T. Williams, member of Una Church, misunderstood the instructions given him by me. I announced today at church that the church had not and would not authorize or encourage him to preach.

S. N. FITZPATRICK.

Sept. 12, 1909.

**FOR HEADACHE—HICKS' CAPUDINE.**

Whether from colds, heat, stomach or nervous troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it 10c., 25c. and 50c. at drug stores.

On Aug. 22, Rev. M. E. Ward began a meeting at Ward's Grove Baptist Church. Every one seemed to be deeply interested at the first service. They gave their pastor the names of those they wished saved, and were astonished to see some of the sinners in the audience the next day, who had not been going to church. Among the number was an old Confederate soldier, 78 years of age. We persuaded him to accept Jesus. My, how he did praise the Heavenly Father.

Another old gentleman 76 years of age was converted. He was an old Union soldier. Both joined the church. In all we had 26 conversions, 34 additions to the church; 24 were baptized the following Saturday. It was certainly an unusual sight to see a mother and five daughters baptized. Our church is just one year old, and is considered the handsomest building anywhere in the country. On Sept. 7, 1908, Rev. M. E. Ward preached his first sermon for us, and before the meeting closed we had 45 conversions. On Sept. 15, 1908, we organized a Baptist Church composed of 45 members. The day of baptism Bro. Ward raised \$335 to pay our indebtedness. We are going to have our church dedicated in November, so we extend you a cordial invitation, Mr. Editor, to be with us. By the way, I want you to know how much I appreciate reading the BAPTIST AND REFLECTOR. It is one of the finest papers published, and every Baptist should be a subscriber so they could be well informed on Baptist principles.

A. E. L.

I was at New Hope Sunday, and had good services. Our protracted meeting begins with this church the fourth Sunday. Our meeting closed with Mt. Juliet Church with one addition by baptism. Seigle, my son, did the preaching, with good effect. I count six protracted meetings in this section of country—four Baptist and two Methodist, and only one conversion. The churches and preachers both seem to be at peace. I do not know the cause of the failures. I hardly think that the present disturbance about the North Pole is the cause. But the people are very much wrought up over it—some for Cook and some for Peary. And then a good many automobiles have broken down, and been taken off the road, and some don't like it. And then you can't hardly make worshipers believe and feel that religion is all in this life as well as the next.

G. A. QGLE.

Mt. Juliet, Tenn.

We had a great temperance lecture at Fairmount a few Sundays ago, by A. W. Jones, of Chattanooga. Brother Jones is an able speaker. He claims that we, as a temperance people, are receiving great honor all over the world for our strong efforts to abolish the liquor from our continent. He said that the Christian people have destroyed one of the devil's largest guns, and he was in favor of driving the liquor into the sea. He spoke under the U. S. flag, and declared if a man was sober he would fight for his national flag, and, if drunk, he would get down and wallow the flag in the mud and proved by Scripture that it was a disgrace to drink liquor, an injury to the mind, an injury to health, and in the near future damnation to the soul. Thank God for such a man as Bro. Jones.

C. H. KING.

Albion View, Tenn.

We had a fine meeting at Powell's Chapel commencing the third Sunday in August. Bro. M. E. Wooldridge did the preaching. Twelve additions when I left. Bro. Wooldridge still went on with the meeting. I went to Gladeville, where I met Bro. Skinner, of Lockeland Church. He preached for us a week. Baptized eight. The preaching in both meetings was of high order, and the meetings were excellent. We all feel grateful and thankful to the Lord for these meetings. We commence next Sunday at LaGuardo. Bro. Grime is to be with me.

S. G. SHEPARD.

Lebanon, Tenn.

I began a meeting at New Era Baptist church, near Sevierville, the first Monday in August, with Bro. D. R. Mullendore, the pastor. Had several conversions. After five days there, I left the meeting with Brethren Mullendore and Hale. From there I went to Shiloh Baptist Church, on the second

Monday in August, and began a meeting. Bro. W. E. Conner is the pastor here. We had a great meeting. There were twenty conversions and sixteen approved for baptism, to be baptized by the pastor. I next came to Gist's Creek Church, where we have just closed a meeting of great power with glorious results. Had great crowds. Twenty-five conversions; twenty-two baptized. The church is greatly encouraged and built up. Bro. W. E. Conner is pastor.

SAM ATCHLEY.

Sevierville, Tenn.

Allow me to say to my Tennessee friends that I have bought a home here and settled, probably for life. And although I have passed sixty, the "dead line," I am still at work. Have had 12 recent additions to the two churches I serve, seven by baptism, and other encouraging features in my work. My wife is in better health than she has been for years, and I am in better physical condition than I have been for a number of years.

The BAPTIST AND REFLECTOR, which has been making its weekly visits to our home for so many years, was never better, nor more highly appreciated than it is today. What a blessing old friends are! How I love them!

E. C. FAULKNER.

Montgomery, Ky.

I am with Pastor McGregor in a great meeting at Lenoir City. The meeting has been in progress one week, and there have been 8 or 10 conversions. Bro. McGregor preached for me at Maryville yesterday. We have additions at almost every service at Maryville.

W. B. RUTLEDGE.

Maryville, Tenn.

**BAPTIST AND REFLECTOR PREMIUM WATCH**

Look at these watches! Don't you think they are pretty? They are gold-filled and guaranteed to last for ten years. The works are good. A watch like this sold recently for \$20. Would you not like to have one? You may get it easily. How? Send us



**SIX NEW SUBSCRIBERS**

to the BAPTIST AND REFLECTOR at the rate of \$2.00, and we will send you the watch by return mail. We have already sent out a number of the watches.

Other persons are working for one. Why should not you do so? How can we afford to give so nice a watch for only six new subscribers? Well, that is our business. You make it

your business to send us the club, and we will do the rest. Write for sample copies of the paper. When sending club, state whether you wish a gentleman's or a lady's watch.



Lady's Watch.

ADDRESS  
**BAPTIST & REFLECTOR**  
Nashville, Tenn.

OBITUARIES.

**SWEETON.**—Mrs. Fannie B. Sweeton, wife of J. R. Sweeton, of Bolivar, Tenn., was born Jan. 4, 1875, and departed this life Aug. 29, 1909, aged 34 years. She professed faith in Christ at the age of 13 years, and united with the Bolivar Baptist Church. Bro. J. F. Ray baptized her.

While her body sleeps in the grave, and one is gone from us, it is a great consolation to know that she still lives, not only in the spirit, but in the hearts of those that knew her. Her life was so sweet that all who knew her loved her. She was afflicted for about two years before her death, and yet she loved her church so devotedly that she would attend it on crutches. Mrs. Sweeton will be sadly missed by her fond husband and four children, and a broken-hearted father and a weeping mother. God has only taken one of his choice flowers from earth and transplanted it in his own garden, where it will bloom and live forever.

The writer had the pleasure of living a neighbor to her for three years, and let me say her life was a blessing to me. I have often wished my life was so filled with the Christ-life, as was hers.

She was a fond wife, mother, and a sweet Christian lady. Her request was that the writer preach her funeral, which I did the best I could in the Bolivar church, in the midst of a full house of friends and loved ones.

It grieves us to part with one so near and dear; a young wife and a young mother. Where mother is, is always home, but now mother is gone and left the home filled with its darkness and gloom. Around this home hangs the dark cloud of death, which can only be moved by the hand of the resurrection.

May God's richest blessings rest on Bro. Sweeton and the aged parents, Bro. Carter and Sister Carter, and her sister and brother, and above all our prayer goes out to God for those four little children. God bless a motherless child.

"Tis hard to break the tender cord,  
Where love has bound the heart;  
'Tis hard, so hard, to speak the words:  
We must forever part.

"Yet again we hope to meet thee,  
When the day of life is fled,  
And in heaven with joy to greet thee  
Where no farewell tears are shed.

"Safe in the arms of Jesus,  
Safe on his gentle breast,  
There by his love o'ershadowed,  
Sweetly thy soul does rest."

E. Z. NEWSOM,  
Jackson, Tenn.  
(The *Flag* please copy.)

**DOSHIER.**—In memory of our beloved sister, Susan Doshier. On April 8, 1909, God, in His infinite wisdom, called from our midst another one of our beloved sisters, Mrs. Susan Doshier, whose spirit has gone back to the God who gave it. Sister Doshier was born July 3, 1833. She professed faith in Christ when young and united with the Union Baptist Church, where she remained a member until the message of death summoned her home. She was married to James Doshier, and to this union were born two children, one of whom is left to mourn her loss. We are sad when we think of our loss, but when we think of God's promise that all things work together for good to them that love God, our hearts are comforted. We are willing to submit all to a just God who knoweth and doeth best. Be it

*Resolved*, That we as a church, extend our heartfelt sympathy to the bereaved child and friends in these hours of sadness, and point them to Him in

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to take Cardui, for your female troubles, because we are sure it will help you. Remember that this great female remedy—

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ROCKFORD HIGH SCHOOL  
Physics and Chemistry  
Rockford, Ill., July 31, 1907.

Mr. H. N. Helin, Rockford, Ill.  
Dear Sir: In reply to your letter of July 27th, I have this to say: In our High School Chemistry Class, I have had my pupils analyze Coca-Cola for the last two years. We have never been able to find even a trace of alcohol, and we have applied very delicate tests for it; neither did we find any cocaine. As to caffeine, we made a cup of coffee and got a better test in the coffee than in Coca-Cola. According to our findings, plain, pure Coca-Cola is less harmful than strong tea or coffee, but neither is harmful if used in moderation.

Respectfully submitted,  
A. C. NORRIS,  
Instructor in Chemistry, Rockford High School,  
Chemist for the City Health Department.

Whenever you see an Arrow think of Coca-Cola.

whom is all comfort, and to whose will we submissively bow. Be it

*Resolved*, That a copy of this memorial be sent to the family, and one to the BAPTIST AND REFLECTOR for publication.

G. W. MASSENGILL,  
T. D. KING,  
J. M. AULT.  
*Committee.*

**HICKS' CAPUDINE CURES SICK HEADACHE**, also nervous headache, traveller's headache and aches from grip, stomach troubles or female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

**FROM JUAREZ, MEXICO.**

As the daily papers are now filled with items in reference to the meeting of Presidents Taft and Diaz in October, I wish to tell the readers of THE BAPTIST AND REFLECTOR about some of the things now taking place in this city. Here one does not have to wait for a Fourth of July, or the coming of some noted person to see the city enjoying a holiday. No, this is seen every week, the first day of the week. Each Sunday at 10 o'clock in the morning the "keno" games are begun and the houses in which they are played remain open till midnight. The street cars bring scores from the other side, who take part in these games. These are mostly Americans.

"Keno" is a gambling game, in which

prizes are given. I can go no further in description, except to say that one man continually calls out numbers. This calling of numbers can be heard at quite a distance on the streets. From early morning the markets are open, and at present they are lined up on either side of the street on which our little service room is situated.

While we are trying to teach about eighteen or twenty children and a few women, and possibly one or two men about the things Paul did or said, as now given in our Sunday-school lesson—as we sing and pray and teach within that little room—just outside is a noisy throng selling and buying, eating, talking, etc.

Then in the afternoon when we meet for the Young People's Society about 3 o'clock, crowds have gathered in the plaza near by, and often as we make music on the inside, the band makes louder music on the outside of the house. Then, when our society meeting is ended it often happens just at the time when the band marches to the "Plaza de Toros," or in more familiar language, the "bull-fight ring." This band is followed by crowds, as happens on "show days" in the States.

This Plaza de Toros is a large amphitheater like those for our fairs, and made to accommodate thousands. From the way the people gather there I would judge that the crowd each Sunday must be numbered by thousands, at least many hundreds.

From the pictures seen and description given by some who have attended,

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**BELLS.**

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it seems to this scribe that nothing can be more brutal than a bull fight. The poor broken down horses which are ridden by the "Matadors" are blind-folded, and thus are helpless to defend themselves against the attacks of the enraged bulls, and are gored to death or terribly injured.

And yet their riders are cheered and presented with ribbons and flowers. Their cheering and music of the band can be heard for blocks. Close by this is the "Merry-go-round," which has constant attendants till a late hour in the night.

Seemingly this would be enough excitement for one day, but no. As we go to the evening service, about 7:30, already the crowds are gathering in the plaza, and by the time of our return a perfect throng is there promenading—the ladies marching in one direction and the men in the opposite—this refers to the single ones. Men promenade with their wives, and I rather think that some "sweethearts" are together also. Here there seems to be more social liberty between the sexes than is allowed in the cities of the interior.

Doubtless some who read these lines will be present the 16th of October, and as that will be on Saturday, you can remain over to see Juarez on Sunday. But please do not do as many others, and say, "I don't think it any harm to go just once to see what these things really are." Remember that a constant stream of people are doing this thing every week. But please note how sadly the Baptists stand in need of property.

Come and see!

LINNLE HOPKINS.

MRS. QUAIL'S YARD.

One day Betty and Richard came flying in from the wheat field all out of breath, to tell of a wonderful discovery they had made. Right out in the wheat was a lovely little nest with twelve white eggs in it, and something had hurt the poor mother bird.

"She could hardly run through the wheat," said Richard as soon as he could stop panting. "I guess her wing was broken."

"Yes, and she was making a pitiful little noise as if it hurt dreadful," gasped Betty. "Won't you come right out and help us find her, grandpa? Maybe we could bind her poor wing."

Then how grandpa had to laugh. "Children, she was only joking you," he said. "You see, she did not want you to stay near her nest, so she played her wing was broken. When I was a little boy, I used to run after quails time and again, but I know better now. They lead you as far away as possible, and then dart back as quickly as they can to look after their eggs."

"Naughty bird!" said Betty; but Richard laughed and said, "I think they are very smart birds."

"When the men cut the wheat they will break her eggs, grandpa," said Betty.

"Well," said grandpa, with a twinkle in his eye, "if she is a naughty bird, you will not be sorry if the nest is broken up, will you?"

"Yes, indeed," said Betty. "May we take it up very carefully and put it in the fence-corner, grandpa?"

"No, you could not do that," said Mr. Gray. "I will tell the men to leave a little strip of wheat around Mrs. Quail's home for a front yard. She is a good little friend of mine, and I can afford to waste a little wheat to protect her."

So when the big machine went click-clicking around the field, and Mrs. Quail was badly frightened as it came near her home, the man on the seat saw the tall stick with the white rag Betty and Dick had put there to mark the place, and he left a nice little yard for the little family.

The wind and the rain beat down the ripe grain very soon, and one day the children sneaked down to the nest to see the eggs, but instead they saw Mrs. Quail picking up bugs and worms for a lot of hungry babies instead of sitting on the white eggs. She picked up a lot of wheat for herself, but saved the tender bugs for the wide open mouths in the nest. Mr. Quail was working, too, to save the grain in the yard, and none of the crop went to waste.

"I hope she will come back next year," said Richard, when at last the nest was empty. "Grandpa said she could have the little home and yard always if she would only stay on the farm."—Hilda Richmond, in *Sunday School Times*.

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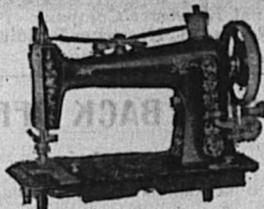
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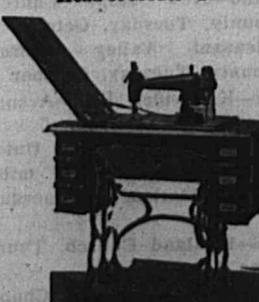
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Model "F"